OL. XXI, No. 4 APRIL, 1924 No. 84

COLLEGE APR 8 1924

THEOSOPHICAL QUARTERLY

PUBLISHED BY
THE THEOSOPHICAL SOCIETY

The Theosophical Quarterly

Subscription price, $1.00 per annum; single copies 25 cents
Published by The Theosophical Society
at 64 Washington Mews, New York, N. Y.

July; October; January; April

Address all communications to P. O. Box 64, Station O, New York

In Europe, single copies may be obtained from and subscriptions may be sent to John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C. 2, England; or to Mr. E. H. Lincoln, 4 Sunningdale Avenue, Walker, Newcastle-on-Tyne, England, from whom all back numbers may be obtained. Annual subscription price, 6s., postpaid.

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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

Entered as second-class matter September 5, 1923, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

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HARVARD COLLEGE
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NOTES AND COMMENTS

APRIL, 1924

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The World Seeking Self-Knowledge

THIS, we are told, is Kali Yuga; the age, not of iron only, as with the Greeks, but the age of the devil; for Kali, in the tradition of India, is the devil, the tempting demon who enters the heart of the valiant king and makes him a gambler and an exile. Kali, in another sense, is the one-spot on the dice, the lowest throw, the principle of ill luck and loss.

We have been told too that, some twenty-five years ago, one of the cycles of Kali Yuga ended; we are thus a quarter century forward in the following cycle. What is the practical meaning of all this? What does it in fact mean for us, that the world has taken this new step?

A partial answer is suggested in a recent number of *The New York Times Book Review*, by a writer evidently not concerned at all with Kali Yuga or its cycles, occupied only with his own work, with the world which it mirrors and the evident changes in that world. Ernest Poole, a novelist, is quoted in this article as saying:

"You know, there is such a thing as periods in writing. The last twenty and thirty years we have gone through was the period of the economist. . . . A vast quantity of novels were written about economic situations. . . . Economic determinism was the expressed or unexpressed, conscious or unconscious belief and principle of most writers. That's all grown old-fashioned and stale. Newspapers and their first pages show what it is people are thinking about. . . . Coué comes over here and takes the first page of every newspaper in the country for weeks. . . . Today all the type is spent on the fight between the Fundamentalists and the Modernists in the Church. Surely in the face of all this it is safe to say that the next twenty or thirty years will mark the period of psychological writing.

"People are beginning to look in at themselves. They want to know

what makes the mental and emotional wheels go round. They want to find out whether or not they can control the motion of the wheels. It's a turning away from objective group discussion indulged in by the so-called intelligentsia to self-examination. . . . Take a Freudian, who believes in psychoanalysis. He is a modern person, an advanced person. Tell him that Freud can be traced back to the Catholic Church and its confessions and he'll take issue with you. Yet, in great part, that is what psychoanalysis is. The priest of the middle ages, as well as the priest of today, performs a function that the exponent of this new science considers new. Take Coué and his knotted string. Out of constant repetition the subconscious will achieve strength and faith. What is this but the prayers said over a rosary? None of this is really new in substance, yet look how a whole nation has responded to it, how a whole nation has turned without warning to looking inward. It's astounding. . . ."

By an apt coincidence, there is another article on the same page which illustrates the same theme, and which further suggests that the writer who has just been quoted should include other nations besides his own. It is a somewhat prosaic classification of the nine or ten thousand new books printed in England in the year 1923. Works of fiction stand first. Next in number are books on religion. Science, which stood third in 1914, has dropped to the seventh place in 1923. "The vogue today is undoubtedly for the kind of vague stuff called mental science, and physical science is a little out of fashion," is the critic's somewhat unsympathetic comment, but his thought tends in the same direction as that of the American novelist.

One passage more may be quoted from this novelist's thoughtful and penetrating consideration of our time:

"There's a humorous side to this spiritualist business. One tenet held by many is that every human being can tap a reservoir in which is concentrated all the good, all the faith, all the strength, all the courage in the world. Good! You can build a wonderful tale out of that. But it apparently doesn't seem to strike anybody that if nothing is wasted then this same reservoir must hold all the vice and the weakness in the world. Some really wicked person would be more anxious to tap that. Think of a character who could tap humanity's resources of wickedness!"

In this last thought, there is a touch of the freshness of new discovery, but the reservoir of evil desires has been known and studied for ages; Kama Loka is one name for it, and it has from time immemorial been personified as the Devil and his angels.

ADVENTURES IN CHRISTIANITY

To go back again to the census of books and the vogue for mental science. The record of this inward search is by no means always what the critic describes as "vague stuff." On the contrary, much of it is inspired by complete sincerity, ardent aspiration and purity of heart, with the authentic quality that comes from the "grave experiment and experience" commended in *Light on the Path.*

Take for example "Adventures in Christianity," by Philip Cabot, in a recent number of *The Atlantic Monthly*, which begins with this personal note:

"I am here trying to set down the conclusions of fifty years of what might be called experimental living and about five years of sorting out and arranging the results, and although these conclusions are none of them new I am now clear that they are essential to my life. But I had to discover them for myself through years of the most painful search, which very nearly killed me."

Two of the fundamental principles reached in these Adventures have already been touched on: the idea of the reservoir of good, and confession. As a result of his grave experiment in life, Philip Cabot has arrived at the conclusion that without faith in God a man may be hard put to it to prove that he can accurately be called alive; God is for him not only the source of all power, but all power remains in God. He calls God the Power House, or Generating Station, and man the transmitting wire, and reminds us that there is no power in the wire. Disconnect it for a second from the power house and it is dead.

This illustration may well add renewed vividness to our understanding of the invocation added to the Lord's Prayer: "Thine is the power." It recalls a beautiful passage of Emerson's:

"We learn that the highest is present to the soul of man; that the dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are; that spirit creates; that behind nature, throughout nature, spirit is present. As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws, at his need, inexhaustible power."

That the same fundamental thought has been expressed throughout the ages, in no way lessens the value of Philip Cabot's record; the point is, that he has verified it for himself, and he goes on to enrich his simile by adding:

"We may pray for power to do something for ourselves, but we shall not get it. If we ask for power to do the will of God, He will pass the power through us and His purpose will be carried out.

"And the simile goes still farther. Many men have observed that when they pray fiercely, demanding help from God, they do not get it. Only when they surrender themselves to God's will and ask Him to work through them, is their prayer answered. It is just so with the transmission wire."

He adds: "Sometimes the prayer for personal power appears to be answered. . . . The Devil does give personal power, but he sells it at a price. You may make a compact with the Devil for worldly power and he will give it; but you must serve him and you must live in Hell." Which brings us back again to the reservoir of evil, and gives a true answer regarding the fate of the "very wicked person" who succeeds in tapping that reservoir.

Of high value, just because it is based on grave experiment and experience, is this restatement of a law which is fundamental in the great oriental religions, the law of the Karmic record:

"Following the example of science, I match the theory of the conservation of energy which assumes that energy is immortal and every blow is conserved,

with the theory of the immortality of the soul and every act irrevocable. I believe, in short, that every act and every thought is etched indelibly upon the soul and will remain there for all eternity. For the accounting system of Saint Peter I substitute an automatic system kept for itself by each individual soul, the balance of which is struck every instant; and the spiritual habitation of each soul is known to itself. Instead of waiting until we die to go to Heaven or to Hell, we live in Heaven or in Hell here and now, and thereafter forevermore, according to the import of our daily lives. Do not imagine that such a Hell is inferior in its terrors to the Hell of Dante. No man, who has so mismanaged his life as to experience it will complain that it lacks anything in variety or fierceness of tortures. To be suddenly confronted in the watches of the night with your irrevocable act in all its naked ugliness will whiten the face of the boldest."

The wisest and most vital part of this article, the part which most directly shows the stamp of personal experience, is the consideration of the way in which the indelible record may be transmuted:

"Complete repentance demands that the sin be dragged out into the daylight of the mind, be stripped naked and fully exposed to view. To accomplish this the spoken word is for most of us essential, for we think best when we think aloud, that is, when we talk. It is not for nothing that the confessional has survived all these centuries despite its frequent abuse. . . .

"The prayers and longings of true repentance have converted the sin into an experience and stamped it so indelibly upon the soul that real growth has taken place. I can never sin in quite that fashion again. Achievements such as this are the stones out of which our character is built. . . ."

All this has the ring of genuine spiritual experience, courageously carried through in the spirit of humility, and clearly and accurately recorded. If the tendency of our day to look within, to seek self-knowledge, bring forth fruit of this quality, then mankind is entering a period that promises much.

THE DISCOVERY OF GOD

Another experimenter in spiritual life, is Basil King. His book, *The Conquest of Fear*, is well known to many students of Theosophy. He describes his method in this way:

"Having thus made some simple experiments—chiefly mental—with what to me are effective results, I can hardly refuse to tell what they have been when others are so good as to ask me. And in making this attempt, I must write from my own experience. No other method would be worth while. . . ." Once again the valid and trustworthy way of grave experiment and experience. As a result of his experiments in life, he reaches these conclusions:

"Into His light we advance slowly, unwillingly, driven by our pain; but we advance. The further we advance the more we perceive of power. The more we perceive of power the more we are freed from fear. The more we are freed from fear the more exultantly we feel our abundance of life. The more exultantly we feel our abundance of life the more we reject death in any of its

forms. And the more we reject death in any of its forms the more we reflect that Holy Ghost of Life which urges us on from conquest to conquest, from strength to strength, to the fulfilling of ourselves."

In a later book, *The Discovery of God*, Basil King has made a valuable application of the spiritual experience which he has thus gained. He has used it to interpret the spiritual experience of others, and the records of that experience. And he reaches the valid conclusion that the long series of books which we call the Bible consist in the main of such records of spiritual experience, and should be so interpreted. He further holds that the books making up the Bible form a natural succession of spiritual experiences, progressively higher and more complete, all of which are steps in the discovery of God. The chapters of the book describe these stages of widening and deepening vision, beginning with the Elemental God of *Genesis*, and leading up to the Universal Father of Jesus.

Basil King is well known as the author of nearly a score of stories, in which imagined characters are drawn with kindly sympathy and vividness, and their lives are worked out as the expression of their virtues and their shortcomings. This long training in sympathetic interpretation has stood him in good stead in his task of interpreting some of the characters of the Old Testament, and showing that, in spite of many faults, the golden thread of aspiration toward God ran through their lives and hallowed them. The trickeries of Jacob, the evil desires and sins of David, are treated in this way; seen clearly, by no means excused or explained away, but put in right perspective, beside much that is good.

The treatment of Isaiah, who discovers the God of All Men, the clear statement of the historical problem of the two Isaiahs, the study of Jeremiah, who discovers the God of Personal Relations, are among the best and most attractive parts of the book, and lead by natural steps to the discovery of the Universal Father, by Jesus, as the culmination of ages of spiritual experience.

It would not be difficult to criticize Basil King's book on the ground that it takes no account of many things with which students of Theosophy are familiar.

For example, there are good reasons to believe that the earlier chapters of Genesis do much more than record a discovery of the Elemental God by the Hebrew race about the time of Moses, let us say, between the years 1900 and 1400 B.C.; that these chapters are, in fact, a shortened transcript of the Mystery Teaching, as it was known many millenniums earlier, in Egypt, Chaldea, India and other ancient lands.

There is good reason to believe that the account of the "creation" in the first chapter of Genesis and the first three verses of the second chapter, covers the whole cycle of our own system, what some writers have called the period of Seven Rounds; while the story of Eden refers, in consistent symbols, only to the Fourth Round, that in which we now are.

The narrative of the Flood is believed to fall into the same category, and to have several meanings, one of them being the transition between two Rounds, while another is the transition between two great Races.

So that these chapters, if this view be correct, are not primitive speculations

of the Hebrews, but partial transcripts of pages of the immemorial Sacred Wisdom, other transcripts being found in the great oriental religions, in books belonging to the New World, like the *Popol Vuh*, and in the traditions of the Polynesians.

It would be easy to say further that Basil King passes over the mystical and occult elements in both the Old and the New Testaments; for example, the Book of Daniel is a great deal more than a political and religious tract of the period of Antiochus the Third; certain passages of it are pages of the Sacred Wisdom.

These criticisms might easily be made. But let us take a sympathetic view of the purpose with which Basil King wrote, and what the book may well accomplish, by his picking up a central thread, and following it through the Bible from cover to cover.

That purpose appears to be to reconcile people to the Bible at a time when they may be inclined to discard it, because narrow and dogmatic views have been taken of it, and these views have been attacked by criticism. He apparently wishes to show that these criticisms are largely beside the question; what the Bible really is, they do not touch at all; the Bible, as it really is, contains treasures of unfolding spiritual experience with which we may, if we are willing, enrich our souls.

To attain this valuable practical end is, in and of itself, worth while at a time like this. It will serve to prepare many for the study of the complex relations of the Hebrew and Greek Sacred Books to the immemorial Mystery Teaching.

BROTHERHOOD AND JUSTICE

But there is another criticism which must be made, a criticism which involves a fundamental principle of spiritual reality.

In his closing chapter, "The Great Assimilation," which sums up all that has gone before, and brings it to a focus in detailed application, Basil King writes:

"The knowledge of God as revealed by Jesus the Christ is that of the Universal Father. . . . The reality of the Fatherhood of God can be put to a very simple test in the reality of the Brotherhood of men. . . . Without a real sense of Brotherhood there can be no real sense of Fatherhood. Saint John puts this in a nutshell when he says with a frankness as nearly brutal as his sweet soul could come to:

"'If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath *seen*, how *can* he love God whom he hath not seen?'"

And he goes on to make this, among other applications:

"So, too, among nations. The Frenchman is not a brother to the German, nor the German to the Frenchman. . . . Think what it would mean at the actual hour if the French could say, 'We are going to do the best we can for our brothers, the Germans,' and if the Germans could respond with the same goodwill. . . ."

It will be noted that in both sentences the French are put first, as if the

obligation to change lay first on them. The implication is that the age-long process of the discovery of God, the realization of the Father of Jesus, is checked at this point by the "unbrotherly" attitude of France toward Germany; if France relented, then Germany would presumably respond at once, and the whole world might begin to move toward the great consummation.

Many students of Theosophy will read this passage with a sense of profound disappointment, because it appears to reveal such a fundamental misunderstanding of the principle of brotherhood, and, therefore, of spiritual law; a misunderstanding which is widespread in the world to-day.

What are the facts? Germans, in pursuit of world domination, entered France in 1914, exactly as Bernhardi had indicated that they would, and with exactly the purpose which his book had made abundantly clear.

Coming to France with lying pretexts, the Germans killed a million Frenchmen and maimed and mutilated millions more. For all this, heinous as it was, no penalty has been laid on them; no war indemnity has been required. But the Germans did more: they planned and executed widespread devastation and destruction, not in the fury of war, but with the cold calculation that by crippling France, they could seize the commerce of France and grow richer and more powerful through France's destitution.

For these two monstrous evils, springing from malignant ambition and malignant greed, the Germans have never expressed the least regret nor any shadow of repentance.

Earlier in these NOTES, this sentence was quoted, in speaking of repentance: "To be suddenly confronted in the watches of the night with your irrevocable act in all its naked ugliness will whiten the face of the boldest." The former Kaiser and Crown Prince have published their reviews of the war; to suggest that they express any such repentance as this, is almost derisory. And this is true of the Germans universally.

They do bitterly regret that they failed; but any repentance, any conviction of evil, one seeks in vain. The Germans, invading France, maimed millions of Frenchmen; what have they done to make to these living, muti a'ed men such reparation as may be possible? What have they done for the widows of France? Where have they indicated the slightest consciousness of any obligation to do this?

What France asks the Germans to do is this: to make good the physical devastation, the purpose of which was to cripple the trade of France so that Germany might seize the profits. This the Germans undertook to do. For nearly five years they have defaulted. Every trick of fraudulent bankruptcy has been used, incidentally involving the wholesale swindling of Germans by Germans, through the calculated and purposed destruction of the mark.

Who is to pay for the restoration of devastated France? Either Germany or France. To excuse Germany on the ground of brotherhood, puts the entire burden on the shoulders of France.

A conception of brotherhood that leads to such radical injustice, violates fu ndamental honour. The suggestion that the slow revelation of God and the

teaching of Jesus imply such injustice, cannot but arouse in students of Theosophy deep regret and indignation.

As against this view, many students of Theosophy are convinced that France's upholding of justice is the soundest political and moral principle in the world to-day, a rock amid the waves of unprincipled compromise and sentimentalism. To condone the immense unrepaired and unrepented evil of Germany, and to build the future on that, is to build on a morass. France stands almost alone in the valiant determination that the world's future shall be built, not on condoned murder and robbery, not on the successful wiles of a fraudulent bankrupt, but on restitution, and, if it be necessary, enforced restitution.

Students of Theosophy are further convinced that this firm adherence to justice is the one hope for the spiritual regeneration of Germany. The act of restitution may possibly open the door of repentance. The condoning of evil will only lock and bar that door.

FALSE BROTHERHOOD AND CRIME

In the United States, the false idea of brotherhood, based on forgiveness without repentance, is widely prevalent. In the United States also crimes of violence and murders are more numerous than in any other country reputed civilized; far more prevalent also than in many lands for which this claim is not made, for example, among the primitive tribes of India.

The figures regarding the number of murders in the United States, compared with England, were compiled and widely quoted within the last few months, on authority that cannot be questioned. An effort has been made to get behind the figures to the causes, in an editorial recently printed in the *New York Commercial*, which has an honourable record covering a century and a quarter. This is the view there expressed:

"It is the idealist's notion that all men who commit crime are 'erring brothers' and that they may be brought into the fold of decent society by moral suasion and compassionate treatment. In theory it is a fine thing, but in practice it works out only as a distinct encouragement to the vicious to murder, rob and steal.

"Something accounts for the awful crime statistics of this country. We do not believe it is because we have among us a larger percentage of criminally-minded than is to be found in other countries. Law enforcement is accounted the reason for few murders and a proportionately small amount of theft and burglary in Great Britain. The British are not in the least doubt about it.

"We have tried the kind treatment plan here and we have sobbed over the erring brothers and our lecture platforms have been held by men and women who have told us that we can make everybody good by telling the world how much we love all our fellow men. Up to now the so-called American system of wiping out crime has been a rotten failure." We have actually the worst criminal record in the civilized world.

If there be anything in this strong indictment which appears open to question, it is the view that false brotherhood, based on sentimental forgiveness without repentance, is a fine thing in theory. It is in reality as wrong in theory as it is deplorable in result.

Further, it is directly contrary to the recorded teaching and practice of the Master Christ, whose name is too often used to support it.

Saint Luke records the words of magnificent generosity: "Father, forgive them"; but he adds the reason of this plea: "for they know not what they do." There is no suggestion, here or elsewhere, that Jesus either forgave, or bade his disciples forgive, obdurate, unrepented sin, or that he represented the Father as forgiving such sin.

It is Saint Luke who records this passage:

"And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him."

This comes, it will be remembered, immediately after a notable parable, of which this is the closing passage:

"And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

There is severity here; there is spiritual integrity also. The author of *The Discovery of God* quotes the beloved disciple concerning brotherly love. But these words also, inspired by the same severe integrity, are recorded by the beloved disciple:

"They said unto him, We have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do."

This is no isolated passage, out of harmony with the main body of the teaching of Jesus. It is not too much to say that nowhere, in any of the Gospels, does Jesus condone unrepented sin, or bid his disciples forgive it, though he is infinitely tender and generous to the repentant.

On the contrary, it is abundantly clear that it was precisely his courageous and unflinching condemnation of unrepented and obdurate sin, that aroused fierce opposition against him and led directly to his crucifixion.

A PRACTICAL APPLICATION

Surely the principle must be clear. Let us bring the problem to a focus, in the relation of a disciple to his Master.

It has been said by one of the wise that "the source of evil . . . lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire." Would the disciple wish his Master to be blind to this evil, to condone, to "forgive," before recognition and repentance, to make as though the evil were not there, and thus to allow it to grow strong and flower and bear much fruit?

Would not this be in fact betrayal leading to spiritual death, the most disastrous injury the Master could inflict on his disciple, and, therefore, impossible? True spiritual life must rest on a penitent heart, a will made clean, and one with the will of the Father. Only when the heart and will are clean, are we children of the Father, according to the teaching of Jesus. Repentance first, then sonship and brotherhood.

True brotherhood rests on the integrity of spiritual law and spiritual life. It does not rest on an all-embracing emotionalism, which is in reality only a subtle and dangerous form of self-indulgence, a cowardly refusal to face evil as evil.

The true brotherhood of mankind must rest on a recognition of the Father, and complete obedience to the Father's will. Only when that point is reached does true humanity, and with it true brotherhood, begin.

To be humble is ceaselessly to forget yourself for others, without realizing your self-forgetfulness.—LAVATER.

God is more anxious to bestow His blessings upon us than we are to receive them.
—S. AUGUSTINE.

We cannot flatter ourselves that we have understood a truth until it is impossible for us not to shape our life in accordance with it.—MAETERLINCK.

FRAGMENTS

WOULDST thou have life?

Yea, Lord.

Seek it then in denial of all that is not life. Seek it by stripping glamour from dead things. No longer confuse thy mind with fine shades of *innocent* and *harmful.* Throw not sops to the barking packs of thy lower nature to quiet them. Starve them to final silence. Thou must live either in the Real or in the Unreal; thou canst not live in both. Experience thou must pass through, since that is the Road of Liberation; but it must be a road to travel on, not a place to loiter in nor find pleasure; else thou shalt die there of its accidents or lingering fevers. Either side are jungles, where lurking death in various forms spies warily upon thee. Do not stop to pick the wayside flowers, nor listen to the singing of its multi-coloured birds. Press on, fear in thy heart and on thy heels. Thou hast a goal, so be thou truly seekest life, and it behooves thee to reach it, before the darkness close upon thee. Who can say if thou shalt have the chance to pass this Road again, having received and failed? Trapped in the jungle and devoured by beasts, may not thy consciousness become at one with them, and thou remain a menace to all travellers by that Way, until destruction overtake thee? Or, overcome by deadly vapours, lie and rot, a foulness to the Way? Or, poisoned by the touch of some infected plant, reach thy goal only to die across its threshold? Be not misled.

But if thy heart be pure, speed on without dismay. For down the centre of that Road, narrow and strait, there is a line of safety, where thou canst walk, yea run, yea fly,—eyes fixed, heart set, and Heaven in thy soul.

CAVÉ.

THE CREST JEWEL OF WISDOM

ATTRIBUTED TO SHANKARA ACHARYA

V

SO long as the true Self is held in bondage by the evil spirit of the lower self, there can be no vestige of liberation, which is the very opposite of the lower self.

Freed from the eclipsing demon of the lower self, he attains the true Self, which is being and bliss, self-luminous, as the full moon comes forth from the darkness of eclipse.

But he who identifies himself with the body, thinking, "This am I," is enchained by the darkness and delusion of the mind; but when this is destroyed without a remnant, the true Self is realized as the Eternal, free from all bondage

The treasure of the bliss of the Eternal is guarded by the very powerful and terrible serpent, the lower self, whose three heads are the formidable potencies of substance, passion and darkness, who lies coiled over the true Self; but when the three heads are cut off with the mighty sword called understanding, inspired by the holy Scriptures, uprooting the great serpent utterly, the wise man may enter into the fruition of the treasure which brings true happiness.

So long as there remains even a vestige of virulent poison in the body, how can there be perfect health? So the lower self holds the seeker of union back from liberation. (305)

By destroying the lower self completely, by putting an end to the many delusive forms it creates, and by discerning the true hidden Self, realizing. "That am I," the seeker finds the Real.

Utterly reject the thought that "This am I," regarding the active lower self, unstable in essence, the cause of the love of reward, which robs thee of rest in thy true Self; through the lower self set up by delusion comes the recurring cycle of birth and death, endlessly inflicting birth, death, decay and sorrow on thee, who art in reality the true hidden Self, whose form is joy.

Thou art the true Self, ever one, pure consciousness, all-pervading, formed of bliss, of irreproachable glory, unchanging; there is no cause of thy bondage to birth and death except the domination of the "I."

The lower self is the enemy of the true Self, like a sharp thorn in the throat of him who eats; therefore, slaying it with the mighty sword of understanding, enter into the sovereignty of the true Self, the joy of thy heart's desire.

Therefore, ending the acts of the "I" and the other evil powers, casting away desire, gaining the transcendent good, dwell in silence, seeking to enter

into the bliss of the true Self, putting away all sense of separateness in the universal Self, the Eternal. (310)

Even when the potent "I" has been uprooted, if it be evoked again by dwelling on it even for a moment in the imagination, it will come to life and cause a hundred distractions, like a storm-driven cloud in the season of the rains.

Holding down the enemy, the "I," let no opportunity at all be given to the imagination to dwell on sensuous things; for this gives new life to the "I" as water to a parched lemon tree.

The personality who is subject to desire is formed by identifying the self with the body; that which causes desire is distinct from this. Going beyond oneself to seek union with sensuous things, through attachment to something apart from the Self, is the cause of bondage to the world.

From the maturing of the act comes the maturing of the seed of future bondage; from the destruction of the act comes the destruction of the seed; therefore, let the act be stopped.

From the maturing of the dynamic mind-image comes the act, and from the maturing of the act comes the dynamic mind-image; thus man's cycle of birth and death continues and ceases not. (315)

In order to cut the bonds of recurring birth and death, let him who seeks for control burn up these two; the maturing of the dynamic mind-image comes from these two, imagination and outer act.

Waxing great through these two, it brings to birth the cycle of birth and death for the Self; and there is a way to destroy these three in all conditions, always.

In all places, in all ways, in all things fixing the vision only on the Eternal, through the strengthening of the dynamic impress of true Being, these three melt into nothingness.

Through the destruction of the act comes the destruction of the imagining, and from this the withering of the dynamic mind-image. When the dynamic mind-image has withered away, this is liberation, this is called deliverance even in life.

When the dynamic impress of the Real breaks through and reveals itself, the mind-image of the "I" and the other powers melts away, as before the brightness of the radiant sun the darkness melts away utterly. (320)

Darkness and the works of darkness which ensnare unto evil disappear when the lord of day ascends; therefore when the essence of that partless bliss is known, there is no longer any bondage, no longer the savour of pain.

Rejecting all allurements of things seen, entering into the One, the Real, the sphere of blessedness, intent and alert without and within, let him endure until the bonds of former works pass away.

Standing firm in the Eternal, let no negligent loss of recollection be permitted at any time, for negligence is death: thus spoke the Master Sanat Kumara.

For him who seeks to know the true Self, there is no evil like negligence;

from it comes delusion, from this comes the false "I," from this comes bondage, from this destruction.

Loss of recollection overthrows even him who has attained to knowledge, if he turn toward sensuous allurements, even as an evil woman brings her paramour to destruction. (325)

As the green scum on a pond, when pushed aside, does not so remain even for a moment, so Glamour wraps itself about even the wise man who looks back.

If the imagination, falling back from its goal, be enmeshed even a little in external things, it continues to descend through negligent loss of recollection, like a play-ball fallen on a flight of stairs.

When the imagination enters into sensuous things, it builds up images of their qualities; from this building up comes desire; because of desire the man moves toward them.

He thus loses hold of his true nature; and he who loses hold, falls downward. For him who has fallen, there is no rising again without great loss. Let him, therefore, put an end to this building up of images, which is a cause of every evil.

Therefore, for him who has discerned, who knows the Eternal in soul vision, there is no death other than negligent loss of recollection. But he who is intently concentrated attains complete success; therefore, be thou intently centred in the true Self, with heedfulness. (330)

He who has reached liberation in life is liberated when he puts off the body; but he who makes a division between himself and the true Self, falls under fear: thus saith the Scripture of the Yajur Veda.

Whenever the seeker after wisdom makes a division, even no greater than an atom, in the infinite Eternal, what he beholds through negligent loss of recollection as separate from the Eternal, becomes for him a source of danger.

He who identifies himself with sensuous things, forbidden by a hundred texts of Scripture and sacred tradition and by reason, falls into a host of sorrows upon sorrows; he who thus does what is forbidden, is a robber.

He who sets his heart on the search for the Real, liberated, enters into the mighty power of the true Self, everlasting; but he who sets his heart on the unreal, falls; this is seen even in the honest man and the thief.

The saint, rejecting pursuit of the unreal, the cause of bondage, should stand firm in the vision of the true Self, saying: "That Self am I"; this steadfast resting in the Eternal brings joy through realization of the true Self, and drives away the great pain caused by unwisdom. (335)

The fixing of the heart on sensuous things causes the increase of evil mind-images progressively as its fruit; knowing this through discernment, and rejecting sensuous things, let him ever fix the heart on the true Self.

From putting an end to sensuous allurements comes quietude of heart; in quietude of heart there is the vision of the Supreme Self; when the Supreme Self is seen clearly, there follows destruction of bondage to the world; therefore the ending of sensuous allurements is the path of deliverance.

Who, being learned, able to discern between the Real and the unreal, hold-

ing the proofs of Scripture, seeing the supreme goal, possessing knowledge, would, like a child, set up his rest on the unreal, the cause of his falling from the true Self?

For him who is attached to the body and its pleasures there is no liberation; he who is liberated has put away the service of the body and its allurements. He who is asleep is not awake, and he who is awake is not asleep, since these two are of opposite natures.

He who, through the Self discerning the Self within and without, in things moving and unmoving, firmly resting in the vision of the true Self, putting aside vesture after vesture, stands in undivided Being through the universal Self, he indeed has reached deliverance. (340)

Through the universal Self comes the cause of deliverance from bondage; nothing is greater than oneness with the universal Self. When grasping after sensuous things ceases, this oneness with the universal Self is attained by standing ever in the true Self.

But how can grasping after sensuous things cease in him who identifies himself with the body, whose heart is set on the enjoyment of sensuous things, who is working the works of the body? It is to be accomplished by those who renounce the rewards that are sought through worldly duties and religious rites, who have taken their stand in the everlasting Self, who know the Real, who seek the bliss of Being in the Self, toiling with strong effort.

The Scripture: "He who is full of peace, lord of himself," enjoins concentration in soul vision on the disciple who, fulfilling the teaching and all works, seeks union with the universal Self.

The destruction of the "I" established in its strength cannot be accomplished immediately even by the wise; except for those who stand unmoved in the soul vision which is beyond separateness, the dynamic mind-images reproduce themselves endlessly.

The power of distraction, made operative through the power which wraps in glamour, and working through the delusive thought of "I," draws the man into distraction through the potencies of these. (345)

The victory over the power of distraction is difficult to gain until the power which wraps in glamour has been completely overcome. Let him destroy the power which wraps in glamour by discerning between the Seer and things seen, as clearly as water is distinguished from milk, and by the realization of the true Self.

He is without doubt free from bondage when there is no distraction by the mirage of sensuous things; perfect discernment, born of clear vision, truly discriminating between the Seer and things seen, cuts the bonds of delusion forged by Glamour, and thereafter the recurring cycle of birth and death ceases for him who has gained deliverance.

The fire of discernment of the oneness of that which is above and that which is below burns up the thicket of unwisdom completely. For him who has attained to the realization of Unity, how can there be a seed of recurring birth and death?

Through the vision of the one Real comes the end of the power which wraps in glamour; there follow the destruction of false perception and the end of sorrows caused by the distractions which spring from it.

These three perceptions arise together, as when the true character of the rope is seen; therefore, let the wise man know the reality of Being, for deliverance from his bonds. (350)

The understanding enkindled by consciousness, as iron is enkindled by fire, takes the forms of the powers of perception and action; the result is the manifestation of the three, the power that enwraps, the power that distracts, the sorrow that ensues: a mirage like what is seen in delusion, in dream, in phantasy.

Thence come all the modes of manifested Nature, beginning with the "I" and ending with the body, and all objects of desire; all are unenduring, since they change from moment to moment, but the true Self never changes.

The higher Self is eternal, undivided, partless consciousness, one, witness of the understanding and all the powers, other than the manifest and the unmanifest, whose being is the ideal "I," the realm of hidden being and bliss.

Thus the wise man, discerning between the Real and the unreal, perceiving the truth through his own awakened vision, knowing himself as the true Self, partless illumination, set free from these things, enters into peace in the Self.

Then are the heart's knots of unwisdom for ever loosed, when the vision of the one true Self is gained through soul vision free from separateness. (355)

The building up of "thou" and "I" and "this" in the higher Self, one and undivided, comes through the fault of the understanding; but when soul vision becomes radiant, this sense of separateness melts away through the firm grasp of real substance.

The saint, who has entered into peace, controlled, ceasing from evil, all-enduring, gains for himself the eternal being of the universal Self; thereby burning up all sense of separateness born of the darkness of unwisdom, through likeness to the Eternal he dwells in joy, free from bondage to works and from the sense of separateness.

They indeed possess soul vision who have dissolved outer things, the allurements of sense, imagination and the "I," in pure consciousness; they, verily, are free from the bonds and snares of the world, not they who merely repeat tales about the mystery.

Through the difference of vestures, the one Self appears to be divided; when the vestures are stripped off, the Self is one; therefore, let the wise man dwell in soul vision free from separateness, that the vestures may pass away.

Attached to the Real, the man goes to the being of the Real, through steadfastness in the one; so the larva, meditating on the bee, is transformed into the nature of the bee. (360)

For the larva, putting away all other activity, meditating on the bee, enters into the being of the bee; so the seeker for union, meditating on the reality of the supreme Self, enters therein through steadfastness in the one.

Exceeding subtile is the reality of the supreme Self, nor can it be perceived

by gross vision; it is to be known through soul vision, exceeding subtile in its power, by those of noble heart and purified understanding.

As gold refined in the furnace, putting away dross, comes to its own nature, so the heart, ridding itself through meditation of the dross of substance, passion and darkness, reaches the Real.

When the heart, thus purified by diligent, unbroken meditation, is dissolved in the Eternal, then comes soul vision without separateness, experience of the essence of the undivided bliss of the Self. (364)

From this soul vision comes the destruction of all the knots of dynamic mind-images, the destruction of all bondage through works; within and without, in all ways, for ever, the true Self is fully revealed even without striving.

Let him know that thinking is a hundred times better than hearing, that meditation is a hundred thousand times better than thinking, that soul vision without separateness is infinitely better than meditation.

For it is certain that through soul vision without separateness the true being of the Eternal is attained, and not otherwise; through the unstable emotional nature, it is blurred and commingled with thoughts of other things.

Therefore, enter in soul vision into the hidden Self, with powers controlled, with heart in unbroken peace; dispel the darkness born of beginningless unwisdom through clear vision of the oneness of the Real.

The first door of union is restraint of voice, freedom from covetousness, expectation and desire, continuous devotion to the one goal.

Steadfast devotion to the goal ends the allurement of the senses; control stills the imagination; through peace, the impress of the "I" is dissolved. Through this, the seeker for union gains unbroken realization of the bliss of the Eternal; therefore, let the saint through strong effort gain mastery over the imagination. (370)

Restrain voice in thyself, restrain thyself in the understanding, restrain the understanding in the witness of the understanding, restrain that in the universal Self, going beyond separateness, and thus enter into perfect peace.

Absorbed in the activity of one or another vesture, be it body, life-breath, emotion or understanding, the seeker for union takes on the nature of that power.

When these are mastered, the saint finds the joy which comes with right cessation, perfect realization of the essence of being and bliss.

Inward renunciation, outward renunciation belong to him who has ceased from self indulgence; he who has ceased from self indulgence renounces inwardly and outwardly through desire for liberation.

He who has ceased from self indulgence is able to renounce outer attachment to the things of sense and inner attachment to the "I" and the imagination, steadfast in the Eternal. (375)

Know thou, O wise one, that ceasing from self indulgence and illumination are for a man as the two wings of a bird. Without them he cannot ascend the climbing vine at whose summit is the nectar, nor by any other means can he gain it.

To him who is utterly free from self indulgence, soul vision comes; to him who has gained soul vision, illumination is confirmed; to him who has gained illumination of the Real, comes liberation from bondage; for him whose soul is freed, there is experience of eternal joy.

For him who holds himself in sway, I see no engenderer of joy more potent than ceasing from self indulgence; if this be accompanied by the purified awakening to the divine Self, it will bestow on him kingly dominion over self. This is the door of the ever-young spirit of lasting liberation; therefore do thou, seeking what is beyond this world, ever follow after wisdom, in all things unallured, ever in the true Self, seeking the better way.

Cut off hope from sensuous things which are as poison, for this is the cause of death; giving up concern for birth, family and stage of life, free thyself utterly from ritual, seeking after reward. Cast away the delusion of selfhood in the things of the body; seek thou after wisdom in the true Self; for thou art the Seer, thou art other than the emotional mind, thou art in truth the partless Eternal.

Bending heart and mind steadily toward the Eternal as the goal, keeping the outer powers in their true place, steadfastly disregarding the concerns of the body, realizing the oneness of thy true Self with the Eternal, through likeness to the Eternal, through unified consciousness, drink the essence of the joy of the Eternal, for which there is no night, in thy true Self, for what profit is there in all else that is devoid of that nectar? (380)

Casting aside all imaginings of that which is not the true Self, foul and causing sorrow, set thy imagination on that Self whose essence is bliss, the cause of liberation.

This self-shining, witness of all, is ever revealed in the vesture of wisdom; make this thy goal, which stands apart from the unreal, entering into it through realization of thy true Self, free from all separateness.

Invoking the true Self through unbroken effort, pure of all other purposes, let the disciple discern that Self clearly through its essential being.

Firmly holding to the true Self, casting away the "I" and its concerns, let him stand indifferent above them, as though they were broken jars of clay.

Lodging the purified inner powers in the being of the Self, the witness, who is pure illumination, gaining steadfastness step by step, let him fix his vision on the fulness of the Eternal. (385)

Let him fix his vision on the true Self, the undivided Real, in fulness like the ether, free from all vestures of body and powers, emotional mind and the thought of "I," built up through ignorance of the real Self.

The space which is filled with a hundred vessels, such as jars and pots of grain and rice, yet remains free and one, undivided by them; so the pure Supreme remains free from the "I" and its concerns, and is ever one.

From the Creator to the log, all vestures are mirage only; therefore, let him behold his true Self in its fulness, standing in the one Self.

Whatever is built up through illusion, is seen as the Real, no different from That, when discernment is gained; when the delusion is dissipated, it is seen,

that the imagined serpent was no other than the rope; so the whole world is seen to be no other than the true Self.

Brahma is Self, Vishnu is Self, Indra is Self, Shiva is Self, all this world is Self; nothing is but Self. (390)

Self is within, Self without, Self before, and Self behind, Self on the right hand, Self on the left, Self above, Self below.

As wave, foam, eddy, bubble are all in reality water, so from the body to the "I," all is consciousness, consciousness is the one pure essence.

This whole world of which we speak and think is Being only, for naught is but Being, resting beyond nature's confines. What are all jars and pots and earthen vessels but clay? So he, drunk with the wine of Glamour, speaks of "thou" and "I."

"When all acts of desire cease, naught remains but That," says the Scripture, declaring that the Eternal is undivided, in order to destroy all false attribution.

Like the ether, stainless, undivided, unbounded, unperturbed, unchanging, free within and without, alone, one, is the Self, the supreme Eternal; what else is there to know? (395)

What more, then, remains to be said? The individual soul is the Eternal; from the world to the atom, all is the Eternal, the Eternal alone and secondless, according to the Scripture. "I am the Eternal," thus illumined in thought, casting away outer desires, they dwell in oneness with the Eternal, through the true Self which is ever consciousness and bliss. This, indeed, is certain.

Slay in this vesture of decay the hopes aroused by the thought of "I," then slay them in the form-body shaped of air. That form of joy eternal, glorified in the Vedic hymns, that Self apprehending, stand in oneness with the Eternal.

So long as he loves this body of death, the man remains impure; from his enemies come all the pains bound up with birth and death and sickness. But when he discerns the pure Self, of form benign, unwavering, then he is delivered from his enemies, according to the Scripture.

When all that is falsely attributed to the Self is cast aside, there remains the Self, the supreme Eternal, perfect, secondless, at rest.

When all thought and imagination are centred in Being, in the higher Self, in the Eternal without separateness, then there remains of separateness no more than an empty word. (400)

C. J.

(To be continued)

RENASCENT CHRISTIANITY

"Wouldst thou bound the boundless,
Set limits to the infinite,
Or seek to hold within the measure of thy cup
The waters of the Whole?
Desist, Oh Lanoo!
Such is not the teaching of the wise."

A SITUATION has arisen to-day in the Christian communities of the West, which involves principles of great importance and is of manifest theosophic interest. A new spirit, a new attitude, and a new understanding are making themselves evident in many and various quarters,—movements of thought which correspond more nearly than before with, and which seem to be reaching out towards, some of the great theses for which the Theosophical Movement has always stood. From time to time the QUARTERLY has discussed one or another phase of this development; but, as the tide is setting very rapidly (since we are in Kali Yuga), new and often encouraging elements seem to appear almost from month to month. It may, therefore, be of value to survey together a number of these outstanding features, so that members of the Society can have more clearly in mind the opportunity that lies before them, and see the direction which their own future efforts should take to reinforce these movements with the added light of Theosophy.

Forty-seven years ago Madame Blavatsky published her second volume of *Isis Unveiled*, attacking in no uncertain terms the religious dogmatism, theological narrowness, and intellectual dishonesty of the Churches of her day. "This volume," she wrote in the Preface, "is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint."

Since that day the leaven of the Theosophical Movement, with all the power of the Lodge behind it, has acted as a strong ferment in the religious organizations of the West, and we may witness the fruits on every side. The general intellectual attitude toward religion has, in the past two generations, undergone a profound change, and is to-day (fortunately) still in a state of transition. With the success of the Movement over the end of the century, we may well look for a new, a constructive, phase, to succeed the initial and necessary work of demolition and disruption which H.P.B. so valiantly undertook and so magnificently performed. New wine has burst many of the old skins; hard and fast theological moulds, dead-letter interpretations, crystallized traditions are

either dissipating before the tide of new insight and inspiration, or appear as if they would remain in some stagnant back-water, there gradually to decay.

We are, therefore, justified in expecting a new and more vital Christianity to arise out of the broken idols of the past. Everywhere men are seeking afresh for light, for the Truth—within as well as without the Churches. Many are saying that what they have always comfortably held as "their beliefs" have been shattered by the startling and as yet uncorrelated mass of "scientific" discoveries,—physical, historical, psychological—which are thrust upon them from every side. Even for the worldly-minded, it is no longer easy to avoid the necessity of taking thought, of making, at least occasional, heart-searchings into the meaning and values of life, into the psychical and religious theories of future states of existence and of immortality, into the nature and powers of man himself, as well as into the official teaching and attitude of science and the Churches on these matters.

In so far as the breaking of rigid moulds was the pioneer work of the early days of the Society, we are to-day witness to the success which that work has attained. But moulds can only safely be broken when the spirit which lies within is preserved, not merely left free to disintegrate. Whatever was vital in the old moulds,—that spiritual force which originally built them and gave them their very rigidity and strength,—must not be dissipated and lost for lack of proper channels in which to flow. There must be continuous life currents, which to-day shall draw to themselves that which is newly liberated, restoring and re-combining each individual contribution into one complete and harmonious stream. Bacon truly wrote: "Doth any man doubt, that if there were taken out of Men's Mindes, Vaine Opinions, Flattering Hopes, False Valuations, Imaginations as one would, and the like; but it would leave the Mindes, of a Number of Men, poore shrunken Things; full of Melancholy, and Indisposition, and unpleasing to themselves?" If you shatter men's illusions you leave them "poore shrunken Things, unpleasing to themselves," unless you give them a new inspiration which draws them, and towards which they can at once reach out, and upon which they can lay hold.

It is here that we see justification, perhaps, for the unparalleled outpouring of the Esoteric Wisdom since 1875, which has been vouchsafed the Society and the world through the writings of Madame Blavatsky, Mr. Judge, and others, under the Lodge's guidance. We may also see why so much emphasis has been laid in recent years upon the necessity for a true understanding, not only of this special body of teaching, but of the character and thought of the world about us. If the early work of the Movement were alone to succeed, men accustomed to reliance upon a ready-made religion and a traditional interpretation of Nature, would find their base swept from under them. They would be totally unable, of themselves, to discover any familiar dogma or theory which could stand unshaken in the rush of forces let loose upon the world, and on which they could find support. Somewhere in the storm there must be a light-house; somewhere more than faint or distorted echoes of the Ancient Wisdom must reach the minds of men; somewhere there must be

clearly enunciated the principles which govern, and which will always govern, the conduct of men along their path to immortality.

We are told that The Theosophical Society has been chosen as the corner-stone of the future religions of humanity. It is to be the life-giving nucleus, the point of mediation between the creative forces of the spiritual world, and the outer body of manifested life. If the body, therefore, of Christianity is to be reborn, if a rising tide, not merely of devotion but of understanding, is to be the immediate fruit of the Society's continued existence in this cycle, then members of the Society who take their responsibility seriously will wish to penetrate behind the outer shell of Christian phraseology, and behind the mask, as it were, of Christian rituals, seeking to draw out the Truth within the symbol, the Light behind its veil. A nucleus contains within itself the potentialities of the whole organism of which it forms the centre, and nothing can have permanent existence in the organism which is not receiving from the nucleus those life-giving potencies which lie within it. So the Society, as the "nucleus of an Universal Brotherhood," the "corner-stone" of future religions, must contain within itself the *idolon* of a true Christianity—the faith, the understanding, and the living exemplification of that Way or Path,—to be true to its high calling, and to enable the outer body of Christianity to realize to the full its corporate discipleship.

Those who have read with care many of the "Notes and Comments" and other articles in the QUARTERLY, and who have followed the work of our leaders, will appreciate how fully this responsibility has been realized by them, and how earnest an effort is being made at this time to "move forward with the banner of the Lodge."

It does not seem to be the way of Nature to break with the past, but to build upon it. Christ did not come to destroy the Law and the Prophets, but to fulfil them. Similarly to-day, we should not wisely look for a new and startling revelation from without, but rather seek in the complete and exact fulfilment of the true principles which underlie contemporary Christianity, the resolution of all difficulties, and that constructive forward step which many look for as immanent. Only that which is manifestly wrong or lifeless in itself will need to be eliminated, because such for ever fetters and binds the life-giving spirit within.

The Church, taken as a whole, is in process of setting itself free from many of these chains,—especially intellectual chains—of its own forging, which for generations have shackled its creative spiritual life. One no longer finds the lay majority, whether Catholic or Protestant, subscribing readily and without misgivings to such a formula as: "Let him be *Anathema* . . . who shall say that human sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold as true their assertions even when opposed to revealed doctrines,"—"revealed doctrines," of course, in the meaning of the Œcumenical Council of 1870, being the official pronouncements and interpretations of the Roman hierarchy alone. Even the Roman Catholic is leaving such anathemas behind; and blind and intolerant denunciation of another simply because he differs, no longer expresses the spirit of the age. Further than this, Prot-

estantism, despite its fundamental fault of rebellion against authority, has offered men independence of action, and the opportunity to do their own thinking; and though certain Protestant sects or individuals, rooted in Middle Age traditions, may still be ever so fearful of the discoveries of science, the average Protestant is to-day in a position to readjust himself intellectually as the "new knowledge" pours in from a thousand laboratories. He is also freer, or at least less circumscribed, than most Roman Catholics, to follow occult teaching and the Light from within.

It is necessary to see the Church to-day in relation to an earlier period, in order to appreciate in full perspective the contrast which present-day conditions afford. Already it has become somewhat difficult to visualize the narrow-mindedness of the generation before the Society was born, so great have been the changes. Where to-day the world in which we live can only be described as chaotic in matters of religious beliefs, in the middle of the nineteenth century it could be said with equal truth, that, on the whole, popular Christianity, with all its divisions, had a substantial basis of agreement, a common doctrine which was accepted as a matter of course. Few questions were asked, and the Church answered these definitely and confidently. Belief in God was a "Natural Religion," because the established scientific doctrine of "fixity of species" or "special creations," proved the "argument from design." Paley's brilliant book, *Natural Theology*, argued that it was impossible to doubt God,—that is, a creative, designing Mind—when you saw about you myriads of creatures all elaborately designed to fulfil certain functions, which were, and had been from the beginning, characteristic of those separate species. And "Revealed Religion," or Christianity, turned to the Bible as the infallible record, in all its parts and in all its affirmations, of the Word of God. For the Roman Catholic, authority lay in the Church's official interpretation of Scripture; after the Reformation, for the Protestant it lay in a direct personal appeal to the "authority" of "the Book" itself.

It is not too much to say that in their existing forms both these bases of popular religion were swept away by the middle of the nineteenth century. First Biblical criticism,—an analysis of the antiquity of manuscripts, a weighing and contrasting of internal evidence and conflicting accounts,—together with a new conception of the age and history of man, completely destroyed the naïve popular faith in the verbal accuracy and inspiration of the Bible. Protestantism, superficially at least, was left without authority, as that was commonly understood. However frantically groups of people may be clinging to this belief in the inerrancy of the Bible to-day,—undoubtedly the majority of the newspaper-reading public now realize that this position is untenable, and that blind loyalty to it is mistaken.

In the second place, Darwin's thesis of evolution by natural selection, where the specific form of an animal was represented as due, not to a fiat from on high, but to the fact that out of infinite varieties of form provided by Nature's superabounding creative vitality, one form at each stage proved itself best adapted to survive, while innumerable specimens less well adapted died,—this

theory of natural selection seemed to picture Nature as "making itself" and not as designed, or requiring God to design it. Man, moreover, appeared, in his physical aspect, as only one form of animal life, while intellectually he was merely a development of the mental qualities which had progressively evolved in the animal world generally. Instead of being created perfect—the way a Milton had represented him, as one who had fallen from his first glory, and who only after long ages could be restored by one divine act of redemption,—he was now pictured as starting among the anthropoid apes, and slowly, by his own efforts, climbing to his present dignity and attainments. No matter that Darwin's careful reservations and qualifications were overlooked; the old faith had, in the popular mind, received a blow from without, and the official representatives of that old faith felt called upon to fight for its integrity out of very loyalty to the Truth itself. Thus the Church, at the first assault of science, became intrenched anew in its position, and "the faithful" crystallized in a series of beliefs and interpretations which varied in differing sects, but which reflected the language and ideas of a definite period in the nineteenth century. Back of these nineteenth century entrenchments lay the battle-scarred positions of a hundred generations of conflict, traditions rooted in past ages of religious warfare and dogmatic debate. Leaders in the Churches felt that what they then faced was but one more challenge of the forces of atheism and of evil, and that a vigorous defence was their privilege and plain duty.

But the cycle had changed. It could no longer be merely a question of restating the old dogmas to suit a new vocabulary,—of discussion, and refinement and clarification. Blind religious faith has proved itself all but impervious to mere attacks from without. Science alone could not have effected a regeneration of religious belief. The stronghold of fanaticism, if unable to resist outside attack, prefers death to surrender. But supplementing the outer discovery and achievement of science (taking it in its largest sense), came the inner work of the Theosophical Movement at the turning point of the cycle; which not only reinforced and guided the outer work that science was accomplishing in the discrediting of religious dogmatism and narrowness, but which also introduced from within a new spirit,—not alone the spirit of tolerance—but the spirit of seeking Truth everywhere, by a synthesis, rather than by stressing any one doctrine or system of sectarian statement. Too often in the bitter conflict which has raged between religion and science, the protagonist of science had sought "truth" but to disparage religious faith; and too often also a churchman made affirmations calculated to belittle scientific discovery. The Society consciously and deliberately set itself to leaven this double dogmatism and infidelity, showing the futility of such methods, and revealing also the underlying correspondence and unity which regulate the principles and laws of the Universe, reconciling all apparent contradictions.

We may read in the utterances of leading churchmen the extent to which this spirit has at last entered into the thought of the Church to-day. The open attack from without plus the leavening from within are bearing fruit. Even Roman Catholicism which safeguards the faith of the ignorant and weak by a

rigid proscription of novelty, and an equally rigid adherence to the traditions of fifteen hundred years, is stretching out cautiously to meet the rising tide of knowledge, and under such leaders as Cardinal Mercier has been working at a "reconciliation" between modern advances and the established scholastic authorities. But open-mindedness and adaptability are not yet possessions of the Roman Church. In the large body of Protestant sects, however, because authority in religious matters is mainly an individual or group affair, we see not only a riot of ill-digested theories, frank and open bewilderment, and occasional controversy, but also out-spoken and sincere clamouring for new light. As might be expected, in such conditions toleration finds a readier acceptance—the great danger being, in fact, that toleration should become so broad and easy as to lack judgment or any cohesive principle. One has but to bear in mind the dogmatism, the prejudice, and the declared hostility of those Protestant ecclesiastics who forty years ago publicly attacked every claim of science, as well as unsparingly denouncing Madame Blavatsky, to see how changed is the attitude to-day, and as a result, how far-reaching is the present opportunity of the Church. Members of the Society may not have realized the extent to which the best minds in the Christian Churches are accepting certain of the fundamental principles of the Theosophic attitude; and accepting also our methods of seeking that Truth which some individuals at least are beginning to realize is higher and older than any one religion.

It cannot fall within the scope of this article to deal with, or even to touch upon, the many points at issue which confront the Church to-day. Only the evidence for certain attitudes of mind, and specific statements, can be discussed. Nor does the writer consider that any one "party" in the Protestant Churches gives greater promise than its rival. There are familiar current terms which describe these parties:—the "Fundamentalists," and the "Modernists" or "Liberals,"—those, namely, who adhere to unmodified tradition, and those who are more or less independent of tradition and often, also, of convention. Both, however, are seeking Light; and it is a popular mistake to think that the Liberal, because of his label, is more advanced, or more successful in his quest. From the point of view of a student of Theosophy, both seem to have elements of right, and elements of wrong. The Fundamentalist conserves at least the outer symbol and husk of truths the Modernist too easily and impatiently denies, and altogether discards. In so doing, the Fundamentalist, however limited his vision and interpretation may be, preserves fragments of the Divine Wisdom, and deserves well in so doing. This has been, and still is, the beneficent office of the Roman Church, and also of the far more intellectually emancipated Episcopal communion. The Liberal, on the other hand, while standing for intellectual freedom,—a *sine qua non* of chelaship—often passes from openness of mind to loose thinking and hasty conclusions. Both too frequently are still ignorant of some underlying and unifying principle, which perhaps a study of Theosophy reveals; and it should be the opportunity —and may at any time become the privilege—of the earnest student of Theosophy to assist all parties to a clearer appreciation of that which their tradi-

tional symbols teach, or which the "new knowledge" presents to them. It should never be forgotten that exoteric Theosophy is profoundly esoteric to the Christian mind of to-day. To "broadcast" Theosophical philosophy indiscriminately is to throw that which is holy where it will be wasted or ill-used, and to do more harm than good. Discretion and judgment are not merely the better part of valour, but are the hall-mark of one who seeks to embody the spirit of discipleship, and to aid in the spread of the Wisdom Religion.

Turning from these general considerations to specific illustrations of the advances of the day, it is refreshing to read from the pen of the foremost "high church" Bishop and leader of the "Catholic party" in the Anglican Church, Bishop Gore, that he has always been certain that, to quote his own words, "I must be in the true sense a free thinker, and that either not to think freely about a disturbing subject, or to accept ecclesiastical authority in place of the best judgment of my own reason, would be for me an impossible treason against the light. I must go remorselessly where the argument leads me."[1] This would find its parallel in any manual of chelaship.

Another Bishop, a member of the American Episcopal Church, sees not merely the necessity for an open mind, but he sees that the possession of an open mind, leads to a further step in experiencing spiritual realities. Bishop Lawrence writes in his autobiographical booklet *Fifty Years:*

"There has been developing in my thought and experience a third feature which I have already hinted at, but which, I believe, runs deeper than the thoughts we have touched.

"This discussion of reinterpretation of Scripture and Creeds, this debate upon the Bible and Faith, whether in the form of fundamentalism or modernism, conservatism or liberalism, is interesting to us Americans; we enjoy crossing intellectual swords, we like to rest our faith upon logical foundations; and up to a point it is well. Straight and hard thinking, sharp differences in belief, are natural and necessary, and keep the Church and her Faith steady in the changing tides of thought. But—and this is my point—I am coming more and more positively to the conclusion that these are not religion, and that these discussions often lead to the evasion of religion. Religion is in the personal communion of God and man. The Christian religion is that communion expressed through loyalty and devotion to Jesus Christ (pp. 87–88). . . . Through the practical moral and religious life comes fuller vision of God. 'If any man will do His will, he shall know of the doctrine.' It is at this point, the lack of that emphasis as compared with that of dogmatic statement and ecclesiastical requirements, that turns many a high-minded man and woman from the Church" (p. 92). In other words, the fruit which an open mind yields is a new conception of what "living the life" means;—that merely to fulfil the "law and the prophets" is not to "worship the Father in spirit and in truth," and true understanding does not and cannot come merely to the narrow and strict ritualist and dogmatist—however "good" in the ordinary sense—be-

[1] *Belief in God*, 1922, p. x.

cause the things of the other world are only spiritually discerned. There must be a linking together of right understanding and right action; and these in combination lead to mutual and continuous development; but when isolated, they cannot pass beyond definite limits. To use Professor Mitchell's words: "As the mind is turned to the Truth behind all truths, as the principle of spiritual unity is made active in our dealings with others, as the individual will is attuned to the Divine Will, the old limitations of consciousness are little by little transcended, and the nature transformed." (*The Theosophical Society and Theosophy*, p. 43.) But this transformation into the new order can be inhibited by false principles of thought as well as by false principles of living; mere goodness may make a "saint," but does not make a wise man or a disciple. For the majority right understanding must precede, in order to guide, the real living of the higher life. In its self-sufficiency and conceit, ecclesiastical Christianity has for long failed to realize how far its theology and even its mysticism have been divorced from a true understanding of the Mysteries of the Kingdom—though this is a knowledge which it has claimed to possess as an inheritance from antiquity, and which the layman had a right to expect that it dispensed. A point of view such as that of Bishop Lawrence, however, opens the way once more to a new experience and to genuine further enlightenment.

Furthermore, on the part of many, religion, if it is to be reckoned as a vital part of man's life, no longer appears to be static—that "Faith once delivered to the saints"—but it is conceived as an ever-continuing revelation—"a continuously unfolding revelation of Truth."[2] So late as 1864, Pope Pius IX reasserted the familiar Catholic position in his *Syllabus of Errors*, specifically condemning the modern idea that "Divine revelation is imperfect, and, therefore, subject to continual and indefinite progress, which corresponds with the progress of human reason,"[3] while the Vatican council in 1870 decreed that "the definitions of the Roman Pontiff are unchangeable."[4] Nor was this attitude confined to Roman Catholicism, for with all its reforms, Protestantism never attacked the "changeless content and formulation of faith." The authority of Pope and Church was overthrown by the Reformers, but the authority of the Bible and of "Apostolic times" were held to be unalterable. It was sometimes conceded that hitherto "unrealized potentialities involved in the original deposit might be brought to light—a kind of development which not only Protestants but Catholics like Cardinal Newman have willingly allowed"—but the original content of faith was unalterable,—"not to be added to, not to be subtracted from, not to be changed."

Now, however, Dr. W. R. Bowie, the Episcopal rector of Grace Church, New York, can say, and can be quoted approvingly as having said, in a sermon on Liberty in Faith: "Let us recognize the fact that religious history has constantly been marked by changes through which that which seemed to a

[2] *Truth and Tradition*, by the Rev. Stuart L. Tyson, p. 10.

[3] *The Papal Syllabus of Errors*, secs. 1 and 5.

[4] Vatican Council, July 18, 1870; First Dogmatic Constitution on the Church of Christ, Chapter IV, "Concerning the Infallible Teaching of the Roman Pontiff." Cf. *Christianity and Progress*, by the Rev. Harry Emerson Fosdick, p. 13 7.

particular generation to be mere heresy and denial has turned out to be the impulse to a bolder faith (p. 8). . . . Always the peril of religious loyalty has been that it fails to keep the open mind. Standing guard over the things which have been, it may fail to understand or welcome those things which God means to bring to be; and so the Church has often bitterly resisted that which afterwards it was forced to recognize as true (p. 11). . . . Surely in the face of the long, and sometimes the humiliating lessons of the centuries, those who are the leaders of the Church should learn the spirit of humility and of that reverent open-mindedness which is quick to apprehend the possibility of a truth beyond that which they have already known" (p. 12).

Statements such as these cannot fail to strike the attention of any member of the Society who has looked for signs that Madame Blavatsky's work has not gone for naught in this direction also. They presage the dawn of a new era, they open the door to untold possibilities, they lift a burden off the minds of men.

The attitude towards other religions has also been greatly modified. No longer is Christianity the one true religion, with all other religions misguided counterfeits (ancient Judaism excepted), varying only in their depths of degradation. The Christian priest or minister must naturally think that his own religion is the highest expression of religious truth, and that in it, when fully understood, lie all the truths which can be presented. With such a position the student of Theosophy readily agrees since back of each hierarchy or ray stands the great white Light of the Central Sun, that Wisdom of God "from Whom all proceed, to Whom all must return"; and the Christian is and should be true to his particular genius, and should seek that Light through his own religion and through the Master on whose ray he stands. But *denial* of the Light of another has no place or justification, once the true principles of religion are at all understood. "We believe," wrote the Vestry of a "modernist" Church recently, "that Christianity is no more hostile, no more opposed to Buddhism, Vedantism, Islam, Taoism, Confucianism, or to the religion of our American Indian, than it is to Judaism, ancient or modern. We feel that all religions are alike from God, in that they are the inspiration of divers ages and races in different stages of civilization." In like spirit, we find a leading Baptist Minister, Dr. Harry Emerson Fosdick, calling other religious traditions to witness to the deeper meanings of the doctrine of the Virgin Birth. Dr. Fosdick is officially and regularly occupying the pulpit of a Presbyterian Church,—a combination unthinkable even twenty years ago. He says: "According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born. . . . When a personality arose so high that men adored him, the ancient world attributed his superiority to some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. So Pythagoras was called virgin born, and Plato, and Augustus Cæsar, and many more."[5] Dr. Fosdick, accepting the significance of this symbolism as pointing to a mystery, and so

[5] *The New Knowledge and the Christian Faith*, pp. 9–10.

not necessarily requiring the literal acceptance of "a biological miracle," still asks, "Is not the Christian Church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until *the fuller truth* be manifested?" (p. 11.) Who can dissent from such an attitude? And will not such an attitude open the doors to admit just that "fuller truth" about the incarnation of an Avatar which Mr. Johnston has discussed in the QUARTERLY for January, 1912, and which Madame Blavatsky laboured to expound?

We have in the foregoing quotations, taken from widely differing authors of various denominations, a clear index to the temper of leading Churchmen to-day. A multiplicity of questions are being discussed, but their treatment points to the emergence of one clear principle,—that many of the leading thinkers in the Protestant Churches are no longer dominated by a rigid adherence to set forms and precise definitions, but are in a receptive mood, and are even seeking Truth wherever it may be found. Conservative and Liberal alike makes each his own contribution; while a few of prophetic insight seem to be attached to no party, but rather to have grasped something of the Theosophic method of synthesis, rising above mere sectarianism.

In the capacity and leadership of these few, building on the broadening undercurrents awake in the Church at large, the student of Theosophy sees the hope of a new era for Christianity. For these few seem to see that the weakness of the Liberal lies in his tendency to deny the possibility of the so-called miraculous, as of certain clauses of the Apostles' Creed. The Liberal does this, as he says, on scientific or biological grounds. In doing so, however, he often claims to have far more absolute knowledge than science itself could be justified in claiming, and which as a matter of fact no real scientist does claim. Nor is the Liberal content with the emancipation of his own mind; he wishes also to liberate by main force those who may perhaps still need the safe-guards of tutelage and control. Liberty easily degenerates into license and caprice, and the Liberal preacher often light-heartedly takes the risk of this where his uninstructed lay-hearers are concerned. On the other hand, the Conservative errs in rigidity of mind and unimaginative hardness; his virtue, however, being that he preserves, in an Ark, what tempests of controversy and floods of "new" ideas would indiscriminately destroy.

Between these extremes the wisest in the Churches are gradually approaching the mid-point of the Theosophical platform, and are granting the widest latitude of discussion with the firmest adherence to principle, once a principle is recognized as such. They see, with increasing clearness, that *denial* of symbol or historic fact cannot be countenanced, and that such denial is an obvious disloyalty to Truth. As the late Dr. W. R. Huntington, another Episcopalian wrote: "If we cannot prove the so-called miraculous, neither can we disprove it. The foremost of the Agnostics acknowledged as much as that. And if any think that they can build a religion upon a denial of the statements of the Creed, let them try." So Dr. Manning, the Episcopal Bishop of New York, quoting the above with emphatic approval, has recently stated that: "There has always [*sic?*] been great liberty of thought, and opinion, in this Church,

and none of us would be willing to have it otherwise. There is no Church in Christendom which is so comprehensive as the one in which we serve. There is wide room for differences of apprehension, and interpretation, of the articles of the Creed, but manifestly this liberty has its limits. To interpret means to expound, to show the meaning of, to elucidate. That, surely, cannot be called interpretation which is in reality a denial, or a rejection, of the fact which the words of the Creed are evidently intended to declare. We are not at liberty to interpret plain and clear affirmations to mean their exact opposites. That is to play with language."[6] So obvious a truth needs to be emphasized, if only because the reaction away from dogmatism has led to harmful license, which in its turn must be held in check. Denial never built a faith; and an interpretation which destroys is not interpretation.

In conclusion, the student of Theosophy, as he looks about him, can find within the Churches to-day a genuine appreciation of the open mind, at least among an ever-growing and increasingly powerful group; he can observe less stress laid on what a man thinks or "believes," and rather more on what he loves, what kind of life he lives; he can find a new appreciation of other religions, and often a sympathetic study of them; he can discover a realization that religion, that Christianity, is not a static revelation, worked out once and for all like a mathematical equation, to be taken whole or left; but is a living and creative source of inspiration to the higher life, unfolding to men, as they advance with the creative evolution of all Nature, something of the divine purpose and mystery which lies back of Nature's manifold perplexities and contradictions. Finally, he will find that the Creeds, which have so long been a stumbling-block to the rising generations, are not being held before them as tests—almost as bars—to their entrance into the Christian Communion; but are conceived as great and vital symbols, far too richly burthened with meaning and significance to be cast aside,—serving rather to act as sign-posts and guides to the vital truths which Christianity embodies. Tested as they have been by time, springing as they do from the earliest days of the Church, *denial* of them is a blow at the very essence of all for which Christianity stands, while interpretation and reinterpretation of them are intrinsic necessities for each succeeding generation. In this spirit the last "Pastoral Letter" of the Episcopal House of Bishops (Nov. 14th, 1923) concludes with these memorable words: "So far from imposing fetters on our thought, the Creeds, with their simple statement of great truths and facts, without elaborate philosophical disquisitions, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The Truth is never a barrier to thought. In belief, as in life, it is the Truth that will make us free."

Though only in its inception, such statements, and such an intellectual attitude, at least point to a renascent Christianity.

F. T. CUNNINGHAM.

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[6] *A Message to the Diocese on the Present Situation in the Church*, by Bishop W. T. Manning, Feb. 3rd, 1924, p. 9.

BELIEF AND KNOWLEDGE

THE beginner in Theosophy is sometimes bewildered by the injunction not to give dogmatic expression to his beliefs. His bewilderment is likely to be proportionate to his enthusiasm. He has found enlightenment for the mind and inspiration for the heart in certain books, which have been closely associated with The Theosophical Society since its foundation. He has discovered a logical and comprehensive view of the Universe and of man's destiny. He believes that the Masters of Wisdom are the real authors of the teaching, which he so admires. Why, then, should he not "broadcast" without delay, the glad tidings, which have brought balm to his soul? Why not tell everybody, high and low, about Reincarnation and Karma, Rounds and Races, the true story of the anthropoid apes, and the Seven Principles of Man?

If he takes the warning against dogmatism seriously enough, he may recognize its wisdom without undue suffering. As his studies penetrate a little below the surface of things, he discovers at first that he does not know half as much as he had thought. Then, in precious moments of humility, he may even recall and apply to himself the saying of Socrates: "One thing I know, that I know nothing." He has confused knowledge with the pleasure and exhilaration of the mind, which accompany the reception of rare and wonderful ideas. In consequence, he suffers, sooner or later, from a form of psychic indigestion, and his enthusiasm disappears with his appetite. It is time for him to put a very serious question to himself: Does he really know these things, which he had espoused so ardently, to be true?

More often, perhaps, he does not ask that question of himself, for it is first asked by another, by some long-suffering friend, who has grown tired of listening to him. Then comes the additional revelation that other people are not necessarily interested in what he has been telling them. Reincarnation and Karma shock them; Rounds and Races leave them cold. They are unimpressed by his assertion, that these things must interest them, because they are true. Years afterwards, he may wonder how he could have been so naïve, for human beings—as at present constituted—do not concern themselves greatly with the truth of things, and few, indeed, would find it necessary for a thing to be true before they could regard it as interesting. His first reaction may be to recall the text about casting pearls before swine, but let us hope that his vanity has been really injured by the indifference of the "swine," so that he will turn the matter over in his mind and begin to wonder whether, after all, there may not be something wrong with the distributor of the "pearls."

Let him ponder that question: does he know these things to be true? There can be no doubt as to the answer, if he face the facts. He does not know. He is, indeed, in the position of Socrates, and is ready to undergo what may

correspond to a degree of initiation; he must be tested by the consciousness of his ignorance. After he has passed through that trial, he will know how much of his previous attachment to Theosophy was psychic enthusiasm and nothing more, or whether there was all the time hidden beneath the surface some real and abiding love of truth for its own sake. If that love be present, he will not be discouraged by his ignorance. He will perceive that he entered the Theosophical Movement, not because he already understood everything about it, but in order that he might be given a chance to learn. "I am not come to call the righteous, but sinners to repentance." He does not know, but let him persevere and he shall have knowledge. Moreover he may feel one great encouragement, for the beginning of the love of truth is also the beginning of the knowledge of truth; nor can one of these exist without the other, since love and knowledge may be called two aspects of one and the same thing.

It is correct to say that there is no longer any question of the student claiming, for a long time to come, any knowledge of the Secret Doctrine, nor will he feel justified in continuing to force his bizarre versions of that Doctrine upon every acquaintance and friend. But he need not, therefore, throw all his previous ideas overboard. He may continue to believe, with a clear conscience, that Masters guide the Theosophical Movement, even though he does not understand all the details of that guidance. He may continue to regard Reincarnation and Karma as most logical and satisfying answers to the problems of human life. He is at liberty to justify his beliefs, by seeking for analogies in Nature, by using every resource of reason and intuition, to give them form and meaning. He may even talk about them discreetly with others, if those others exhibit any interest.

But his real problem is no longer that of intellectual acceptance, of reasoning and talking. His problem is to prove—first of all, to himself—that his beliefs are true. How is he to proceed?

It would seem that there is only one way to prove anything, and that is, by deduction based on actual experiment and experience. This is the way of every science worthy of the name, and it must be that of Theosophy, the supreme science, whose subject matter is Life itself.

One may learn much from the procedure of the scientist. For example, the student of chemistry is told that water is formed by the union of two parts of hydrogen with one part of oxygen. He is not asked by his professor to believe this on blind faith, for he may at any time test its verity for himself in the laboratory. Once he has tested it, he may use it as a base of operations in other, more complex experiments. He knows it to be true, because he has proved it experimentally. He relies upon it, as upon an indisputable fact. There is no necessity to be dogmatic about it, for it does not matter for his purposes, whether people believe or do not believe what he knows to be true. Truth is independent of opinion and does not need the defence of dogmatists. But, at the same time, when he speaks what he knows to be the truth, and is—in this sense—utterly unconcerned personally with what others think about it, the scientist is, for the first time, really capable of convincing others,

if they are sincerely desirous of discovering truth. His words are credible, because they do not reflect mere enthusiasm or a desire to shine, but are symbols of the experience itself of the speaker.

The beginner in Theosophy is not a Theosophist, any more than the beginner in chemistry is a chemist. As a beginner, he is told certain things, which he may believe or not, as he chooses, for nothing is forced upon him. If he profess belief in them, he is invited to go into the laboratory and prove them to be true or false, for otherwise he will never know for himself nor have any real understanding of that in which he professes to believe. The laboratory of Theosophy is the consciousness of the student. By meditation, by action and self-examination, the student turns over each belief, to convert it into knowledge, or, if untrue, to cast it forth from his personal being.

Many students of Theosophy believe that the great ideas of the Secret Doctrine are sponsored by Masters, true Theosophists, who know these ideas to be true, in the same way that the chemist knows by experiment that certain facts in his science are true. If the student wish to graduate in his turn and to become himself a Theosophist, let him live as if those ideas of the Wisdom Religion were true and let him steadfastly observe all Nature in their light.

S. V.

Love that seeks anything less than perfection is not perfect love. Aim high, and at all that is best, most beautiful, and most finished in sanctity! But this needs thought and self-conquest.—De Ravignan.

It is not what a man gets, but what a man is, that he should think of. He should first think of his character, and then of his condition. He that has character need have no fear of his condition. Character will draw condition after it.

—H. W. Beecher.

A man's chief care ought to be turned within himself: the renunciation of self-will is a greater thing than the raising of the dead to life.—St. Ignatius.

BIOLOGICAL ASPECTS OF CONSCIOUSNESS

READERS of the QUARTERLY, many of whom feel that the subject of consciousness is one of great importance, are well aware of the gulf that has long existed between the theosophic and the scientific viewpoints on this question, but they are possibly not so well aware of the gulf existing between the attitude of modern biology and comparative psychology, and the science of the day when the Theosophical Society was born.

Let us go back briefly to a century ago, when the old theological view held undisputed sway. Man and the "brutes" were regarded as special orders of creation, the former infinitely superior, with a special "favourite son" relationship to God. The poor "brutes" were not allowed any consciousness, intelligence or reason. Darwin denied man's special creation, and in devoting years of study to the resemblance between man and animals, rather than their differences, laid the foundations for what is now known as the great doctrine of evolution. In his chapters on Mental Powers in the *Descent of Man*, he attempted to prove (1) that animals had far more mental powers than supposed, (2) that these powers increased progressively in the higher groups, and (3) that the differences were chiefly of degree rather than kind. It is only proper to add that he was hampered in his efforts by the total lack of careful observation and experiment at that time.

Darwin's philosophy was eagerly taken up and extended to absurd lengths by the materialistic school of the late "eighties." These men, reckoning among their number some of the foremost scientists of the day, held that all animal behaviour was purely mechanistic. Action of every type was a series of reflexes and tropisms, which in the higher animals were inherited and then became instincts. They were not allowed either reason or intelligence. The possession of these valuable qualities by man was by no means due to divine favour, but they were regarded as by-products of a purely physical or mechanical evolution. Huxley concisely sums up this point of view, as follows: "The consciousness of brutes would appear to be related to the mechanism of their body simply as a collateral product of its working, and to be as completely without any power of modifying that working as the steam whistle which accompanies the work of a locomotive engine is without influence on its machinery." Summed up, these worthy gentlemen did not recognize any principle higher than mind, and were consequently compelled to derive it from purely instinctive action by a process of evolution—mind, intelligence, and reason were, then, products of organic development.

The Theosophical Society was born amid the fulminations of a theology whose prestige was rapidly declining, the sneers of science, and the squabbles

of scientists with each other; and the theosophical teaching was plumped into an intellectually irritated world. At this period the battle was a kind of stalemate, neither side gaining an inch. The scientists outdid theology in dogmatism, and were reduced to denying point-blank the many things they did not understand. Theology did not have the intellectual equipment to advance what crumbs of real truth it possessed, with any cogency of reasoning. The theosophic books of the day treated both sides with equal scorn, and advanced a totally different interpretation of evolution, which only those few accepted to whom it was obvious that neither theology nor science could have the real or the whole truth. Theosophy may be profitably contrasted with materialism.

The existence of the spiritual was taken for granted, and man and animals alike were composed of seven principles or states of consciousness. Physical evolution was of far less importance than mental or spiritual, and both were antecedent to physical evolution. As far as man was concerned the physical body had nothing to do with the real Ego inside it. Consciousness, far from being a special faculty of man, was inherent in all forms of life. It would seem needless to emphasize the utter discrepancy of the two philosophies, or the rage and fury which descended upon the proponent of Theosophy.

Fifty years of scientific research have now elapsed. Let us see what the present-day point of view is, and what changes, if any, have taken place. Both biology and the new science of comparative psychology have met in the field of animal behaviour. Further, the systematic study of mind has greatly altered the mechanistic views of an earlier generation. In any analysis, however, of scientific research, the greatest care is needed to use terms correctly and to understand the limits of the field. I quote the caution given by Lloyd Morgan in his book on *Animal Behaviour*, published in 1901.

"The function of biological science is to formulate and to express antecedences and sequences which are observed to occur in animals and plants. This can already be done with some approach to precision. But the underlying cause of the observed phenomena does not fall within the purview of natural science; it involves metaphysical conceptions. . . . Where the phenomena of organic behaviour are in question, this coalescence [of facts and metaphysical conceptions] has not yet taken place; the metaphysical element is on the one hand proclaimed as inexplicable by natural science, and on the other hand denied even by those who talk glibly of physical forces as the final cause of the phenomena of the inorganic world. . . . These are questions the ultimate answers to which lie beyond the sphere of science—questions which man (who is a metaphysical being) always does and always will ask, even if he rests content with the answer of agnosticism; but questions to which natural science never will be able, and should never so much as attempt, to give an answer." And again, "In the brain, somehow associated with the explosion of its cells, consciousness, the mind-element, emerges; of which we need only notice here that it belongs to a *wholly different order of being* from the physical activities and products with which we are at present concerned." (Italics ours.)

This gives a clear concept of the limits science sets itself. Much hostile

criticism is undeserved, when this point is fully realized. We may hold it unfortunate that science sets these limits, and we may hope that some day they will be greatly extended; but in the meantime we cannot criticize Dr. Morgan, for instance, for regarding consciousness as purely hypothetical scientifically, when he regards research in this direction as entirely outside the field of science.

We can now take up Dr. Morgan's very conservative outline of animal behaviour, and his conclusions. He sums up the evolution of behaviour, consciousness and intelligence as follows. Sentience, as distinguished from consciousness, is a concomitant of all organic behaviour. The behaviour of the lowest animal organisms is due to reflex actions. Instinct appears with the development of a nervous system. When this development reaches a certain degree of complexity, consciousness emerges, and then in order, intelligence and reason. He regards marked intelligence in insects as fully established by the experiments of Fabre and Peckham, and sees faint signs of it in earthworms and certain molluscs. He concludes, however, somewhat lamely, that the steps by which conscious control is gained are unknown, that psychologically mind cannot be regarded as a "product" of organic development in the usual sense that there is no evidence to show how consciousness evolves from mere sentience, and that the existence of consciousness is scientifically hypothetical.

To understand this last surprising statement, the lay reader must here make a careful distinction between objective and purely subjective subjects of inquiry, and realize the *present* impossibility of definitely proving the latter by means of the former. I here use the word proof in its strict scientific sense. Thus the behaviour of a certain animal is an objective phenomenon which can be studied and investigated. The question, however, whether that behaviour should be explained by pure mechanism or by consciousness is entirely subjective, is outside the field of exact demonstration, and can only be hypothetical scientifically. A simple illustration is the love of A and B for their mother. If you, reader, are A, and you entertain certain feelings and emotions, which you call love, towards your mother, which prompt you to perform certain acts, and you see B perform the same acts, you conclude that B also loves your mother. Now, while you may be correct, there is no way of knowing or proving that your feelings and B's feelings are the same. It is quite impossible to determine whether we are seeing the same thing when we see the colour green, whether a chair in the room is the same to both of us, or whether we feel cold in the same way. This may seem like hair-splitting when it comes to A and B, as it is unimportant in the first place, and A and B are both *human beings*. But it does become important when a totally different creature is being studied, say an insect. It may perform acts which, if you performed them, would be a sign of conscious intelligence, but it is quite impossible to prove that those acts were due to conscious intelligence on the part of that insect. This particular faculty can be *imputed*, but not *demonstrated*. It is a hypothesis, and not a fact. I repeat that objective acts cannot prove the existence of a subjective faculty.

Rigidly adhering to this point of view, Jennings has written the standard

textbook on the *Behaviour of the Lower Organisms*, based on years of study and experiment, chiefly with the microscopic Protozoa. He regards the old mechanistic theory of tropisms and reflexes as fallacious, based on the fact that action even in Protozoa was by no means purely involuntary. His experiments show that even the lowest organisms employ trial movements to escape unpleasant stimuli, "select" the best, and in Infusoria, such as *Stentor*, employ only that best one on all subsequent occasions, which immediately tempts one strongly to impute some power of memory to this lowly creature.

Jennings' transition, however, from the objective experiments to purely subjective deductions is strictly methodological and is worth quoting. "All that we have said thus far . . . is independent of the question whether there exist in the lower organisms such subjective accompaniments of behaviour as we find in ourselves, and which we call consciousness. We have asked merely whether there exist in the lower organisms objective phenomena of a character similar to what we find in the behaviour of man. To this question we have been compelled to give an affirmative answer. So far as objective evidence goes, there is no difference in kind, but a complete continuity between the behaviour of lower and of higher organisms.

"Has this any bearing on the question of the existence of consciousness in lower animals? It is clear that objective evidence cannot give a demonstration either of the existence or of the non-existence of consciousness, for consciousness is precisely that which cannot be perceived objectively. No statement concerning consciousness in animals is open to verification or refutation by observation and experiment. There are no processes in the behaviour of organisms that are not as readily conceivable without supposing them to be accompanied by consciousness as with it.

"But the question is sometimes proposed: Is the behaviour of lower organisms of the character which we should 'naturally' expect and appreciate if they did have conscious states, of undifferentiated character, and acted under similar conscious states in a parallel way to man? Or is their behaviour of such a character that it does not suggest to the observer the existence of consciousness?

"If one thinks these questions through for such an organism as Paramecium . . . it appears to the writer that an affirmative answer must be given to the first of the above questions, and a negative one to the second. . . .

"But such impressions and suggestions of course do not demonstrate the existence of consciousness in lower organisms. Any belief on this matter can be held without conflict with the objective facts. . . . But the problem as to the actual existence of consciousness outside of the self is an indeterminate one; no increase of objective knowledge can ever solve it. Opinions on this subject must then be largely dominated by general philosophical considerations, drawn from other fields."

So much for the conservative scientific statements of a biologist. Reading between the lines, one detects a sigh of regret that consciousness is not demonstrable by objective experiment, and perforce must admire the restraint of the writer, faithful to his standard, who will not state belief as fact.

We can now take up the testimony of Comparative Psychology, where there are two main schools of thought in our particular subject: (a) those who believe in the dualism of mind and matter, rejecting the evolution of mind from matter, and (b) those who believe in such an evolution. The dualists would like to believe in the primacy of mind, but admit they cannot prove it. They refuse to admit the primacy of matter, so their dualism is a compromise, which makes mind and matter of equal importance. Their point of view is that all psychoses have concomitant neuroses, and this is based on observation and experiment. This somewhat terrifying terminology means, roughly speaking, that all emotional and mental reactions are accompanied or followed by physical or nervous ones. Thus sorrow leads to a burst of tears, wringing of hands, and palpitation of the heart. However, dualism, to be firmly established, would have to show that the reverse holds true also, and this is by no means certain, as none of the hypotheses put forward are satisfactory, biologically or psychologically. We need not consider them here. This school is, however, of service in attacking the materialistic school of science, and the idea of the primacy of matter. The argument of these latter is about as follows. If the lower organisms are dependent upon pure reflex actions and nothing else, consciousness arrives, mysteriously but most opportunely on the scene, just when the increasing complexity of the organism requires its guidance. The primacy of matter, then, involves the illogical conception of pure mechanisms evolving themselves and giving rise to higher beings (man), whose ends they serve. Science, therefore, is confronted with two insoluble problems instead of one. If life and matter be prior to mind, not only must the origin of life be explained, but it must be shown how mind evolves from pure matter. Science, of course, can explain neither. If the reader has followed the argument, he will next ask: why, then, is not mind prior to matter? Unfortunately, there is no *objective experience* of mind organizing or modifying matter, and no evidence of its ever having done so, however sure we may *feel* of it.

Turning now to the other school of comparative psychologists, Professor Hobhouse of the University of London, has written a most interesting book, *Mind in Evolution*,—interesting not only because its point of view is so refreshing, but because of the wealth of illustration it gives, in the form of definite incident, of the steady increase in the phenomena of intelligence as we proceed up the animal scale towards man. Professor Hobhouse's main thesis is that mind is the only satisfactory measure of the upward trend of evolution. This view is based chiefly on the fact that the higher vertebrates and man are far more different mentally from the animals immediately below them than they are structurally. It is significant that something besides the body is stressed.

His classification of the development and evolution of mind is also interesting. Following Jennings, he attributes some germs of intelligence at least, to the lowest organisms, as well as reflexes and instinct. Next come judgment, memory, purpose, ideas, and knowledge of objects, faculties present in birds and mammals, and rudimentary in some lower groups. Reason and the power to solve new problems are certainly possessed by the dog, elephant, apes, and

man. Some sort of morality is obviously present in all social animals, from ants and bees up, but there is such obvious danger here of imputing human impulses, that he approaches this phase of the subject with great caution. Language (of a rudimentary kind) is present in many animals, and in some is as well developed as in a two year old child. Man differs from all animals in his power to form concepts and abstract ideas, and in having self-consciousness. These faculties, plus the great development of language, lead to the formulation of codes of morals, religion and science.

The author, however, frankly admits several difficulties and objections to this classification, and it is significant that they concern man chiefly and not the lower animals. He cannot explain the first signs of mind, nor what causes its appearance, nor where it comes from. He cannot explain the gulf between purely human intelligence and that of the apes, though they are more closely related physically than either is to any other type of animal. Again there is good reason to believe that the intellectual gulf between the white man and the Australian black is far greater than that between the latter and the most intelligent mammals, in spite of the fact that the two races of man are the same species, zoologically, as compared with different orders and groups of major zoological importance. Another point is that morality is supposed to emerge from the combination of intelligence with social experience, but as a matter of fact they are not co-extensive. Finally he makes the interesting remark that there is no possible criterion of just when or why or how one organism is "higher" than another, without involving some purely human judgment of value. He might have said that while *we* regard the fish as "higher" in the scale than the insect, because it is a vertebrate,—man also being a vertebrate, and in our opinion the highest type of living creature,—there is no knowing whether God does. His admissions of what science cannot do are as significant and interesting as the progress he shows science to have made.

Postponing for a moment a consideration of his philosophical deductions, we can pause to advantage and sum up from the standpoint of Theosophy. Even if we accept the self-imposed limits of science as to what constitutes valid proof, and what classes of phenomena are scientifically provable, we are metaphysical beings according to Lloyd Morgan, and, after Jennings, are allowed to form opinions on the facts presented, based on purely philosophical considerations. These opinions are, that experiments on animal behaviour, conducted by biologists and comparative psychologists, tempt them strongly to grant consciousness of some sort to all animals. Science grants them a body, life, emotions, and, to nearly all of them, mind. These are the first four of the seven principles of Theosophy.

Certain more general deductions are also obvious from the proved facts of modern science: (a) A purely mechanistic evolution is regarded as improbable. (b) The origin of mind from matter is unprovable by science and one school of comparative psychology, and is regarded as logically impossible by another. (c) The primacy of mind, as the cause of organic evolution, cannot be established by comparative psychology. (d) To hold that mind and matter are of

equal importance violates the instinctive feeling of the whole race, and fails to explain the evolution of mind satisfactorily.

With Hobhouse, then, those insisting upon a philosophical explanation will be forced to conceive of purpose as motivating evolution. They will be forced to conceive a germinal soul or latent possibility of this purpose in life to insure its evolution. "If this ideal of thought may be taken as adumbrating the ultimate nature of reality, nature is neither wholly blind, nor wholly the creature of intelligent purpose. Origin and purpose are mutually dependent parts of one scheme. What was in the beginning was in order that what shall be might be realized. But what shall be, and the way in which it shall come about, are equally the creations of that which was at first. If we seek to realize in some concrete fashion what this means, we shall think once more of the germ of a soul in a living organism. The soul would not exist in germ, but that there is laid up in store for it a futurity which repays the travail of development. Neither could it exist but for the physical conditions in which it is immersed. Its development is a war with these conditions which maintain and yet limit it, and its triumph is the submission of the conditions to its perfected nature. In this image we have a brief account of the whole process of the evolution of mind as traced in these chapters, and therewith the process of evolution upon this earth appears as the working out, in concrete shape and on this relatively narrow stage, of the vaster process which we dimly conceive as constituting the essential life of the world."

This conception surely approximates in philosophic terminology some of the theosophical teaching. The higher mental powers, the soul, and the universe of pure spirit, of which the soul is a speck, are the three highest of the seven principles. It is at least some cause for satisfaction that science has pushed its researches to the point where such subjective considerations are a philosophical necessity, even though not capable of objective proof at the present time. How much simplified Hobhouse's classification of mind would have been, and how reduced his doubts, difficulties, and philosophical gropings, if reincarnation had been postulated! To develop this point is scarcely germaine here; the reader can consider it for himself.

We can only add that, pursuing his own philosophical deductions to their logical conclusion, once the existence of pure spirit is granted, its primacy must also be granted, and the speculations of comparative psychology as to the relative importance of mind and matter become a dead issue. Perhaps the primacy of mind over matter will never be objectively demonstrable, until the necessity for the existence of spirit be granted; and automatically what is now subjective will have become objective, as human development progresses, and the soul will have come into its own. For truly the soul journeys downward into matter and manifestation, turns homeward through the mental plane, gaining self-consciousness and the knowledge of its destiny. It is just at the turn that the past and the future are the dimmest and the most cut off from the tangible, material present. This is where we all are now. Let us do what we can to make speed on our way.

BIOLOGIST.

THE BHAGAVAD GITA[1]

THOUGHTFUL librarians tell us that there is no real need of any more children's books; that before the normal child has had half enough time to devour all the good old immortal fairy stories, and the ever-dear tales of romance and adventure,—domino-presto-change,—he is no longer a child but a callow grown-up with the world's literature spread before him for his further delectation.

Sometimes—just sometimes, not always—it seems to me that we are in a very like case; there are certain high peaks of past attainment in all the arts which make us pause and wonder whether the writing of more books, the painting of more pictures, the carving of more statues is really worth the candle; whether it would not be wiser to turn resolutely around and give undisturbed and undistracted attention to these old fountain-heads of inspiration. There is such an endless amount to study and enjoy, and before we are aware,—domino-presto-change,—our precious leisure is gone and we are not half through. The *Bhagavad Gita* is one of the high peaks which points my moral. Very few of us have time to read it. It is a very little volume, but if one wishes to get the flavour of its quality and the true essence of its meaning, it has to be read slowly, little by little, to be absorbed by unhurried thought, its lessons tested by application to practical situations and problems. For more than twenty-seven centuries it has stood as one of the great scriptures of the East, proof positive of an extraordinary potency; but taken in the tempo at which we gaily gallop through a novel by Mr. Wells, or even at the rate of a spanking trot through Darkest Africa with Stanley, it refuses to yield its inner wisdom.

It has been rendered into every civilized tongue, and I believe nineteen scholars have given us different English versions. One of the first of these translations was published in 1785 under the authority of the East India Company, and has a preface by Warren Hastings who was then Governor General. It is amusing to note what difficulties beset the task—how meagre the knowledge of the language, how incomprehensible the strange imagery and mode of expression. Sometimes a sentence will start quite bravely, become befogged, then hopelessly muddled, and finally just stop without an ending, not even a period.

Of all the translations I have seen, none is so satisfying as that by Mr. Charles Johnston. To begin with, his prose is beautiful. He was one of that gifted group of writers who inaugurated the Irish literary renaissance; the group that included Yeats and Synge; and he was at one time honoured by

[1] A paper written for the Denver Fortnightly Club.

Dublin University as Sanskrit Prizeman, so that when later he went to India in an official position he was well equipped with tools. Several years of residence gave him an intimate acquaintance with the native character and habit of mind, and he became a more and more sympathetic student of the old Wisdom Religion. It is from his commentary that I have compiled this paper.

I expect you are all mentally braced against certain abstruse and foreign-sounding words which you suspect I am going to use: Nirvana—Reincarnation —Karma; and I believe it is my first duty to try to clarify their meaning and to reconcile you to them. They do not perhaps occur very often in the text, but they are the foundation and heart of the teaching, their comprehension and acceptance is for the most part pre-supposed. Unless these doctrines are quite clear to us the whole book is a muddle; in order to give it proper critical attention it is necessary to concede the foundation on which it is raised.

I think I will take the words in just the order in which I have jotted them down, for Nirvana, rightly understood, implies and demands the other two in turn.

At the outset, let me assure you that there is primarily one thing which Nirvana is *not*, and that is annihilation. I just cannot be too emphatic in this statement for it is at the root of much misconception and hostile prejudice. Nirvana is on the contrary the very fulness of life, purified and spiritualized and raised to the highest power of consciousness. It is the ultimate goal of an evolution which, starting in the lowest mineral kingdom, gradually ascends through the vegetable, animal, human and divine planes to the height of supreme consciousness. In each kingdom we find a fuller and fuller manifestation of spirit, an increasing mastery of the heavy inertia of matter. It takes ages for the life force to transpose stubborn rock into crystal forms, but when the material becomes pliant enough to be patterned into trees and breathing plants, we begin to feel the long march accelerating its pace and drawing close to our own level—while the animal world is almost too near for comfort, with its mocking kinship in strutting peacock or flocking sheep, its jealous demand of affection from friendly cats and dogs.

Prodded on by the Darwins and Huxleys and Weissmanns and Bergsons, we have grudgingly admitted that by some process of evolution we have arrived at long last on our very inadequate human legs. But here, we of the western world stand stubborn, while a very chaos of conflicting thought surges about us: evolution apparently goes no further. It has taken only a comparatively short time and a modicum of care to produce from wolves or foxes highly specialized specimens of curly toy-spaniels and under-shot British bull-dogs; but in flat mockery of eugenics, we see, in the human family, genius springing from the tenements, and crass mediocrity descending from Lincolns and Napoleons.

Twenty-seven hundred years ago Prince Siddhartha, the Buddha, lived in India, a very embodiment of great thought and gentle spirit, and far back of him tower the figures celebrated in the *Mahabharata*. When we bring into juxtaposition with these giants, who long ago pointed the way so command-

ingly, the notables of our own day and generation,—we are tempted to turn aside with the old discouraged question "*cui bono*"?

There are those of high faith who can believe in man's destiny without props of logic or outer evidence, but there are others who search and long for some light to satisfy the reasoning mind, and it is to these that the old sages of the East give the desired clue.

The Eastern Wisdom admits no break, no pause, no frustration, no end of the law of evolution; even Nirvana being only relatively ultimate, since the goal of the spirit is never static but an infinite progression.

From the *Gita* and the older *Upanishads*, we learn that when one kingdom has reached the acme of its self-development, and is quite ready for its transition into the kingdom just beyond, there is always a new inrush of life from above, a quickening of spirit. Throughout the lower kingdoms this quickening is generic, but when the human kingdom is attained a new phase of the law comes into play, for now the special endowment, that which marks the egress from the animal world, is self-consciousness. It is further declared that self-consciousness is the beginning of personal immortality, for even in its lowest form it is the divine spark which is capable of moral responsibility: and that through the long discipline of life and through the conscious choice, minute by minute, between good and evil, between better and best, between the calls of conscience and selfish desire, this self-consciousness is increased and enriched and solidified; and that finally, at the end of life, the more or less developed self-conscious soul passes into Devachan, or, in other words, goes to heaven,—at least, as much of him goes as really cares for heaven. I'm afraid that not much of him truly does.

So far, so good:—we can all nod our heads in agreement and translate the tenets into very similar beliefs of our own faith—and there we can stop if we choose.

But the *Gita* and the older *Upanishads* do not stop there. They say that most of us are very rudimentary souls and that even three-score-years-and-ten is too short a time to master the lessons of earthly life, and that the law of evolution *demands* a complete mastery—and that therefore, after a very joyous sojourn and complete rest in Devachan, there comes a time when the soul, like the hero in Browning's poem, feels the need of a world of men. The calls of unsatisfied desires, of unexpiated wrongs, of neglected opportunities draw him by a law, very much like the law of gravity, into re-birth. Once more the soul descends into the school of life's discipline, just a wee bit further along in his course since he has already passed the primary grade, but, oh, very forgetful of all the specific facts which he learned prior to his long vacation—he really will have to review all before he can fairly start in his new work in "Two B."

Now again he lives his life for better or for worse, and at its end he will be wiser and stronger by a tiny degree, and will be a bit more able to enjoy his heavenly rest, will be happy in the realm of spirit for a longer time, but not for ever. By and by there comes again the inevitable moment when the desire for separate earthly life grows too strong to resist, and once more he is at-

tracted to a material body. This briefly stated is the theory of Re-incarnation —the second word against which you are supposedly braced.

Before attacking the third outpost, or Karma, I want to pause long enough to make another emphatic denial of a radical misconception. The old Wisdom Philosophy *never* admits the embodiment of a human soul in animal form. The human soul has to advance—advance, either upward toward divinity or downward toward the demoniac. It cannot stand still and it cannot draw back into the pleasant irresponsibility of a care-free animal. To conceive of a good mother pig who is industriously adding pounds to the world's supply of bacon and steadily combating race-suicide, as a prison-cell for some greedy and untidy human entity is manifestly unjust to the whole pig family, and is letting our human renegade off altogether too lightly from the scourge of conscience. It is one of the distorted half-truths which arise when untrained minds try to expound a deep philosophy; such as the famous negro sermon on the difference between con-substantiation and trans-substantiation, or the prayer begging that the balm of Gilead and the Isle of Patmos be poured upon the wounded heart.

The law of Karma is intrinsically a part of the law of Re-incarnation; it is often defined as the law of cause and effect. The ego when it re-incarnates is not a perfectly free and untrammelled being, gathered from nothing out of nowhere; but a very real person who has earned by hard effort every advantage of brain and character and physique to which he is heir, and who has many sins of omission and commission to atone for. These advantages, these virtues, these sins, his circumstances and friends and enemies, constitute his Karma. A quotation which seems to me quite splendid, sums it up much better than I possibly can. "Learn that no efforts, not the smallest, whether in right or wrong direction, can vanish from the world of causes. A harsh word uttered in past lives is not destroyed but ever comes again. The pepper-plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn. *Thou canst create* this day thy chances for thy morrow. In the great journey causes sown each hour bear each its harvest of effects, for rigid justice rules the world. With mighty sweep of never erring action it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds. Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate; such is thy Karma, the Karma of the cycle of thy births, the destiny of those who in their pain and sorrow are born along with thee, rejoice and weep from life to life chained to thy previous actions." (From the *Book of Golden Precepts*.)

With this doctrine as a touchstone the old philosophy explains inequalities of birth, inequalities of ability and opportunity, believing that poets and generals and scientists have reached their heights through age-long effort, and that through present toil and drudgery the labourer is momentarily given his chance of attainment; and that, equally for all, there stretches upward the gradual ascent through hierarchies of heroes and saints, to the perfect liberty and peace which is Nirvana, where all life is essentially one, inevitably shared.

This then is the basic doctrine which the *Gita* holds in common with the other great scriptures of the East. Many schools of philosophic thought are built upon the same foundation, and one of the special aims of the *Gita* was to reconcile the teachings of these schools, showing how all were but different paths to the same end; over and above this the *Gita* may be especially designated as the great exhortation on unselfishness, a clarion call to disinterested work. It is cast in the form of a bardic poem and is part of the *Mahabharata*, the great Indian epic which tells of the war between two kindred branches of the Rajput race. Probably the original poem was added to from century to century, growing in perfection till it reached its present completed form, certainly six or seven centuries before the Christian era.

Standing in a chariot on the field where the two opposing armies are drawn up in battle array, the Master Krishna seeks to dispel the enervating doubts which have assailed the young commander Arjuna, who shrinks from engaging himself in the stern duty of a fratricidal war. Across the long gap of three thousand years we can hear the familiar voice of the conscientious objector more aware of the claims of friendship, of gratitude to early teachers and of the ties of blood, than of the inspiration of a vital cause.

"How can we be happy if we slay our own kin, even if their hearts are blinded by greed so they see not the evil of strife? Instructors—fathers—sons and grandsons, these I would not kill though killed myself. I want not victory, Krishna, nor the kingdom nor its pleasures; they for whose sake a kingdom is sought, and its feasts and pleasures, even they are drawn up against us, staking their lives and wealth in battle."

The answer is an immediate appeal to his valour and his sense of honour.

"Having regard to thy duty, deign not to shrink back! for nothing is better for a warrior than a righteous battle, and such a battle has come to thee of its own accord, a very door of heaven, wide open. If thou shouldst not fight this righteous fight then failing in honour and duty thou wilt incur sin. Making equal good and ill fortune, gain and loss, victory or defeat, gird thyself for the fight. Thy right is to the work, but never to its fruit." Right here at the beginning of his discourse Krishna sounds the keynote of his sermon—work for the work's sake, for the cause of righteousness. Now it is given as a specific direction for a specific occasion, but very soon it is expanded into a universal principle of conduct. Throughout the whole book this is the method used—the special battle which is its theme, gives the opportunity for enunciating spiritual laws, for inculcating great ethical precepts, so that the battle between Arjuna and his cousins comes very soon to symbolize the eternal warfare between the forces of righteousness and the forces of evil and every direction can and should be read by this light.

His next words give the comfort of the ancient faith,—"These things of matter that bring us pleasure and pain, come and go again; they last not. Thou hast grieved for those who need no grief: the wise grieve neither for the living nor the dead. Never was I not, nor these princes of men, nor shall we ever cease to be in the time to come. He who sees himself as slayer or who

thinks of himself as slain, understands not. Unborn, eternal, immemorial, this ancient is not slain when the body is slain. As putting off worn garments a man takes others new, so putting off worn-out bodies the lord of the body enters others new. Knowing this, deign not to grieve."

Then comes a close chain of reasoning, showing the successive links in moral degeneration which could well be pondered by some modern schools of psychology—"In the man who broods on things of sense, attachment to them springs up; from attachment is born desire; from desire wrath takes birth; from wrath comes delusion, from delusion loss of recollection, from loss of recollection comes loss of soul-vision, through loss of soul-vision he perishes"—and then the antithesis, the antidote: "But who, among things of sense, uses his powers freed from lust and hate, and controlled by the soul, he enters into peace. In peace there comes the ending of all sorrows, for the soul of inspiration swiftly enfolds him whose heart is full of peace. When emotion follows the powers in their action, it carries perception away as the wind carries a boat away to sea." It is amusing how Arjuna's mind clutches at the one place in this, which promises a loop-hole of escape from his dreaded duty—an escape which has been sought by many devotees of many religions, and which has been the special bane of India, of a people nationally inclined to meditation and brooding. He questions—"If soul-vision be deemed by Thee greater than work why dost thou engage me in a terrible deed?" and receives his answer—and everyone else's answer, "Not by withholding from works does a man reach freedom from works; none even for a moment remains without working, for he is made to work involuntarily through the powers born of nature, nor could thy bodily life proceed if thou didst cease from works. But let the wise man work detached, for the order of mankind. But let him not cause a breach in the understanding of those of little wisdom, who are attached to their own works. Better one's own duty without excellence, than the duty of another however well carried out. The duty of another is full of danger". (One of the truths so universally recognized that it has been epitomized in a slang-phrase "Don't butt in".) Further on in the poem, Krishna dwells on another deeper phase of this last thought, "In whatever way men approach me, in that way I love and respond to them. Desiring ardently the success of their works, they worship deities that are present here in this manifest world. Giving up attachment to the reward of the work, not seeking boons, even though thoroughly wrapped up in his work, such a man is free from the bondage of work. His thought rests in wisdom, he works for sacrifice alone. No purifier can be found equal to wisdom; gaining wisdom in no long time he enters into the Supreme Peace."

That is a very satisfactory verse to ponder over—it takes in so many of the finest people we know—self-sacrificing doctors, and artists who refuse to paint pot-boilers, and all sorts of men who care more for what they are trying to do than for the personal reward.

Arjuna seems almost to be thinking our own thoughts aloud for us as he goes on, "Then under whose yoke *does* a man commit sin, unwillingly even, as

though compelled by force?", to which Krishna's answer is still definite and eminently practical—"It is lust, it is wrath, born of the power of force. Know this to be the enemy. As flame is wrapped by smoke, as a mirror is veiled by rust, so wisdom is enveloped by that eternal enemy of the wise whose form is Desire—an insatiate fire! The sense-powers, the emotions, the understanding are its dwelling places. Through them Desire deludes the lord of the body, enveloping wisdom. He who even here, before the liberation from the body, is able to withstand the impetuous rush of desire and wrath—Nirvana has come nigh unto him; he is even here united with the Eternal", and he adds the direct exhortation "Awake to Him, the Supreme One, who is above understanding! Establishing thy Soul, slay the enemy whose power is Desire!" Arjuna continues to debate—"This Union which is taught by thee, I perceive not its firm foundation owing to the wavering of the mind—for the mind does waver, Krishna, turbulent, impetuous, forceful; and I think it is as hard to hold as the wind!" To which Krishna answers reassuringly "Without doubt the wavering mind *is* hard to hold; but through assiduous practice and detachment it may be held firm."

There is one phase of the *Gita*'s teaching which I am tempted to omit altogether—not because it does not interest me greatly, but because it contains almost too much thought to be dealt with in this cursory manner. It is a phase which is deeply tinged by the influence of a philosopher named Kapila, who has been called the prototype of Kant because of his love of pure reason and cogent thought—but, as one of the most distinctive hall-marks of the Indian religion is the stress it puts on the purified understanding, it would be a very inadequate presentment without an attempt to explain this appeal which is directed to the thinking mind.

Kapila first makes a division of all life into spirit and nature, and nature he sub-divides into three powers. To these powers are given names which may be translated as the power of darkness, the power of force, and the power of substance. The power of darkness corresponds to chaotic-matter, that part of the universe and of man which is altogether physical; the power of force corresponds to our mental and emotional life; the power of substance corresponds to ethics and wisdom. We are told that the Power of Darkness drags us down and binds us to rebirth through heedlessness and indolence, by the gross inertness of animal life still unawakened by mental or emotional existence. When the emotional life is aroused, the cause of bondage changes, and the Power of Force drags us down by selfish desires, by the hunger for possessions and grasping ambitions,—and that even the Power of Substance does not leave us wholly free, but binds us through personal happiness and love of learning.

It is all clearly stated in the text: "Substance, Force, Darkness; these are the powers born of nature; they bind, O mighty-armed one, the eternal lord of the body within the body. There Substance, luminous through its stainlessness and free from sorrow, binds by the bond of pleasure and the bond of knowledge.

"Force, of the essence of Desire, engendering thirst and attachment, binds

the lord of the body by the bond of works. But Darkness, born of stubborn ignorance, is known to be the deluder of all who are embodied; it binds through heedlessness, indolence and sleep." It is declared that "the fruit of works well done is stainless, belonging to Substance; the fruit of Force is pain; the fruit of Darkness is deadening sloth. Those who dwell in Substance go upward; in the midst stand those who dwell in Force; those who dwell in Darkness go downward under the sway of the lowest powers."

"Men of Substance worship bright deities, men of Force worship deities greedy and passionate, men of Darkness worship the hosts of Darkness. Everyone is according to the nature of his faith, for man is formed of faith; what his faith is, that verily is he."

If any of you have read James Branch Cabell's *Figures of Earth* you will realize that he has built his whole story around and upon this idea, which he has used most adroitly and originally and artistically, though, it seems to me, ignobly. The section closes with the assurance that "Passing beyond these three Powers from which the body comes into being, the lord of the body, let go by birth and death and age and pain, reaches immortality."

To stop short of a complete and exhaustive study of the *Bhagavad Gita* necessarily leaves one swinging in mid-air with many questions not even touched on. I have given only the merest hint of the philosophy, the most meagre outline of the book itself. As I said in the beginning, it is more than twenty-five centuries old—but not for a moment does one have to bear its age in mind as an excuse for standards of morals or poverty of thought. It stands as one of the imperishable counsels of perfection, so based upon the eternal verities that the mind cannot outgrow it nor new discoveries undermine its truth.

I think it is true that every religion has found its source of inspiration in some divine teacher, who not only taught the doctrine but himself lived the life; in many of the higher forms of faith this leader identifies himself mystically with the supreme spirit or over-soul. Before closing I want to give some extracts, gathered from different parts of the book, in which Krishna speaks as one of these avatars or Masters, making his direct appeal to a beloved disciple:

"Know thou, Arjuna, my higher nature, as manifested life, whereby the whole world is upheld. I am the sweet taste in the waters, I am the light in moon and sun. I am the sound in the ether and manhood in men. I am the sweet scent of the earth, I am the glow in fire; life am I in all beings, and fervour in men of fervour. The light that dwelling in the Sun illumines the whole world, the light that is in the moon, in fire, know that light to be of me.

"Many are my past births and thine also, Arjuna. I know them all but thou knowest them not. As lord over my nature I become manifest through the magical power of the soul; for whenever there is a withering of the Law and an uprising of lawlessness on all sides, then I manifest myself. For the salvation of the righteous and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age. Therefore as thou dwellest in this

unlasting sorrowing world, do thou love me. He who with love gives me a leaf, a flower, a fruit, or water, this gift of love I accept from him who is self-conquered.

"My beloved will not perish; whosoever they be who take refuge in Me, even though they be born of sin, they also go in the highest way. They enter into peace. Entering the world and all beings, I support them by my force. I, becoming vital fire and entering the bodies of all living things, . . . I have entered into the heart of each, and from me come memory, knowledge, and judgment. I am a resting-place of the eternal, of unfading immortality, of immemorial law and perfect joy."

"Set thy heart on me and thou shalt come to me; through my grace thou shalt cross through all rough places; for thou art dear to me. This is truth which I promise thee."

A final question and an answer of complete acceptance fittingly bring the whole discourse to an end; "Say then, O conqueror of wealth whether thou hast listened in singleness of heart; say whether thy delusion of unwisdom is destroyed?"

"Gone is my delusion, I have come to right remembrance through thy grace, Oh Unfallen One! I stand with my doubts gone, I shall fulfil thy word!"

ANNE EVANS.

The doing right alone teaches the value or the meaning of right; the doing it willingly if the will is happily constituted; the doing it unwillingly if persuasion fails to convince.—FROUDE.

Life is a short day, but it is a working day.—HANNAH MORE.

Our greatest glory consists not in never falling, but in rising every time we fall.
—GOLDSMITH.

THE RELIGIOUS ORDERS

XIV

St. Francis Xavier

Part II

FRANCIS XAVIER had an immediate success among the squalid, illiterate, low-caste (or out-cast) people of Southern India, with whom he worked for a long time, and worked *con amore*. It would be very natural to ask how this courtly scholar could establish points of contact with those wretched pearl fishers; how he could bring within their narrow experience the facts of a religion that was alien to whatever traditions they had. No doubt his first efforts were tentative. His letters to Ignatius and others, when he was leaving Europe, show that he had no "cut and dried" program. He asked them for minute directions, but he was compelled to make experiments, and his experiments proved successful. After using his method for five years, and among other races—with modifications, doubtless, as he watched results—he wrote it down. Evidently he felt that his system of instruction was a suitable text book for other missioners who were to work among peoples of low mental and spiritual development. Xavier's instructions were printed and published a few years after his death; consequently it is possible to study to-day his method of work among those Eastern children, young and old.

First, he doffed his European garb, and put on the yellow robe of the native religious mendicant. The yellow robe told its own story. When Xavier entered an Indian village, thus attired, there was no need for an introduction or preliminary explanations. He went in singing and ringing a little bell to attract notice. The songs he chanted were the Creed and an explanatory comment upon it. The charm which Europeans had found irresistible, proved winsome among the Indian children, and they flocked around this compelling stranger, who was willing to give them his entire attention and to teach them his new songs. He sang with them until they had his words fixed in their memories; then he bade them sing the songs at home, in the hearing of their parents and their friends. The lively interest of the children won an *entrée* for him to their elders, who were quite as childish but were less responsive. He talked to the parents, tended them affectionately in their illnesses, ministering to them so efficaciously that they made marvellous recoveries; and he took an especial interest in their new-born babes (what surer way to a mother's heart!) caressing these infants in his arms (Baptism). The news of his charm and power spread, and soon he was everywhere in demand. It was not possible to answer every call, but where he could not go himself, he would send, as deputy, some child or children, to chant the holy songs or to repeat a prayer over the

sick. When Xavier felt that he could pass on to the next village, he arranged for one of his assistants to take his place in the first village, continuing the daily catechizing and instructions. The assistant might be the stupid young Mancias who had accompanied him from Portugal, or some native convert whom he had found at the seaport. It was a thorough-going plan, and doubtless would have accomplished greater results even than it did, if the catechizing and instructing had not required something more than the mere automatic putting of questions and explanations. It was difficult enough to find individuals, either European monks or native converts, who were willing to trudge the path of duty along which Xavier so eagerly flew. When individuals were at last found who expressed willingness to carry out his directions, it was sometimes questionable whether the situation were not worse than without any assistants at all; for it was Xavier's charm, his combination of gentleness and firmness, his tact and patience, that won acceptance for his doctrines. His assistants, on the other hand, whether native or other, often seemed so close, both mentally and spiritually, to those they catechized that Xavier had to despatch constant letters to them, exhorting them to kindliness, to patience, and also to zeal. The following letter is one of many:—

My Dearest Brother in Jesus Christ,

"God, from Whom nothing is hidden, knows how much happier I should be spending a few days with you than to be kept for the same time at Tuticorin. But as it is necessary for me to remain here awhile, in order to settle certain quarrels which are setting the people here by the ears in a way that threatens danger, we must both of us be willing to postpone the consolation of seeing one another, which we have been longing for, to the great advantage which may be expected to the service of God from this peace which I hope to make; and we must rejoice that we are to be, not where we might wish to be, but where the most holy will of our Lord God and the interests of His kingdom and of His greater glory require. I must again and again pray you, do not get angry with these poor folk, however much their faults and frailties move your bile. I know what an extreme annoyance it is to be perpetually interrupted, when one is thoroughly absorbed in some work, by persons calling one away to attend to their own business, which is all they care for. Never mind, gulp down their importunities, keep a quiet mind all the time, and lend yourself tranquilly to the occupations which come of themselves to you from every side. Just do what you can do, and what you can't do now, let it go or put it off; and, when you cannot give them satisfaction in deed, take care to make it up in word, excusing yourself kindly, saying that you are not as able to help them as you could wish; and if you can't give them what they want, give them some hope of it in the future—a thing which generally softens people when they are disappointed as to getting what they desire. You owe great thanks to our Lord God, and I suppose you give them, for placing you where you can't be idle if you would, where so many affairs surround and besiege you at every moment with something to be done, one upon another, but where—what is the

sweetest of all condiments to any toil, however great—everything of this kind which besets you is clearly a call which belongs to the service of God.

"I shall get through the work I have here on hand as soon as possible, and then be off to you; for in truth I long much more, I think, than you suppose, to stay and talk with you for some days. Let me know by letter at once whatever you want either of help or advice. You will be sure of finding a messenger, there are so many going to and fro daily. Bear these people, as it were, on your shoulders, treat them with unwearied patience and long-suffering tolerance, keep them from evil and advance them in good as much as you can, and be content. And then, after all, if you find some whom you cannot win to their duty by indulgence and kindness, consider that the moment is come for that work of mercy which consists in the timely chastisement of those who deserve punishment, and who cannot be driven to good except by severity.

"May God help you, as I pray that He may assist myself! Farewell.

"Your most affectionate brother in Jesus Christ,

"FRANCIS."[1]

While Xavier's manner was winsome and inimitable, the matter which he presented to those Oriental children, young and old, is of no less interest than his manner. As written down, after five years of use, it contains thirty-nine paragraphs, and it is a general and comprehensive explanation of the Apostles' Creed. It was meant to be committed to memory, at the rate of twenty words a day, which would require a year for its completion. Of the thirty-nine paragraphs, seven deal with the creation of the world and the sin of Adam and Eve, —more strictly, those subjects are included in five paragraphs, since one of the seven is an exhortation against polygamy, etc., and another is a general warning against sin. After those first seven paragraphs, Xavier proceeds immediately, in paragraph eight, to Christ's redemptive work through the Incarnation. "The High God," he wrote, "sovereign and powerful, moved with pity and compassion, seeing our great misery, sent the angel St. Gabriel from the heavens to the city of Nazareth, where was the Virgin Mary," etc. A brief account of the Master's Life and Passion follows. What wisdom is shown in Xavier's choice of material! Except for those seven paragraphs founded upon the Book of Genesis, he omitted the entire Old Testament. In his instructions, he made the Master first and last and centre. It was Christ's Passion that Xavier wished to bring to the knowledge of others, because, in his thought, it was Christ's Passion that saves.

Protestant missionaries in India to-day, are heard to complain of the superficial work done by the Catholics; they will even say that Xavier's pioneering efforts formed a tradition which is a positive obstacle to the teaching of true Christianity; but he taught those backward people of India what appeared to him as essential. None knew better than he how superficial was the teaching he could give. If we judge it from the view-point of modern psychology, however, we can see that at least he gave those children a new reservoir of memory,

[1] *Life and Letters of St. Francis Xavier* (ed. by H. J. Coleridge), Vol. I, p. 203 ff.

and to do that little was to accomplish much. Even if those Indian outcasts did (and may still) repeat his words as automatons, that surely were better than the repetition of silly and even filthy jests! It is not a feat to be despised, that of changing completely the material with which the unmastered psychic nature busies itself,—the subjects over which the mind chatters.

For two years and half, Xavier worked with tireless zeal and patience in southern India and Ceylon—from the autumn of 1842 until the spring of 1845. Then, after a retreat of several weeks, at the tomb and shrine of St. Thomas (the doubting Disciple) on the east coast of India, he set sail for new fields further east, in the Malay region. His letters make unmistakably clear why he left India. He was discouraged over the possibility of further progress there, for two reasons; first, the bad moral example given by the Portuguese, who, while Christian in name, were often as depraved as the ignorant heathen natives; and second, the subordination by the Portuguese officials of religious to commercial interests. He was disappointed in the outcome of his efforts. He burned with zeal to gather in lands for Christ; and, as Southern India would not let itself be gathered in, he reasoned that he must go elsewhere to find fields white for the harvest. In his judgment of the situation in India, Xavier was both right and wrong The example set by most of the Portuguese was demoralizing, but no more so, probably, than that against which the leader of every movement has to contend. It is doubtful whether this first cause of Xavier's discouragement would have proved an insuperable hindrance to further work in India, if it had been his only difficulty.

There was a second difficulty. Discouragement was augmented by the shattering of illusions; he could not endure the fact that the Portuguese governors were less completely devoted to the cause of religion than he had supposed them to be. His impressions of the Court at Lisbon have been mentioned; it seemed to him more like a religious Order than a Court, but he had only seen the Court, however, as it responded to the first and fresh impression of his own magnetic enthusiasm. He had sailed for India in company with the newly-appointed Governor, and he was especially commended by the King to the personal attention of that Governor, who had responded fully to the King's commendation, and, as he had genuine respect for sincere devotion, had done his utmost for Xavier during that long, hard voyage. Francis would not accept comforts and delicacies for himself; when the Governor gave him a private cabin, he turned it over to the sick; when the Governor invited Francis to share his meals, Francis accepted the food, but only to distribute it among the wretched, while he himself ate the plain fare of the decks. He cared for the sick in the most menial way, washing their clothes, and performing other lowly services. The Governor and other officials genuinely respected and admired him, but it is one thing to admire unselfishness, self-sacrifice and devotion, and it is quite another thing to pass from admiration to emulation. Those officials, much as they admired their missionary's devotion, had no intention whatever of following his example.

In India, Xavier had to deal with other officials who had less respect for

religion than his sympathetic fellow-voyagers had had, and thus it was a gradual and painful disillusioning that he experienced, for he had expected that all the force and authority of the Portuguese Crown would second the efforts made to win India for Christ. He found, on the contrary, that even the most sympathetic officers of the Crown had no intention whatever of taking second place to anybody's first; those agents and officials had come to India with one definite purpose, namely, to advance the commercial affairs of Portugal,—and their own private affairs as well. They were glad to make a friendly alliance with religion,—but to subordinate commercial interests in order to put religion first, would have seemed disloyalty to them. Such was the attitude of the sympathetic, while there were others, less friendly, who would not permit him to pursue his mission, unmolested. When it appeared possible that his course might run counter to theirs, they opposed and tried to thwart him, sometimes with success. It was a bitter disappointment to this ardent lover of Christ and of Christ's children. His hope in the officials faded out, but as he was still convinced that the King's purpose was sound, he wrote again and again, believing that the King needed but to know the faithlessness of his executives in order to put better men in their places.

At last it became clear to Xavier that he could look for no heartier response from the King than from the King's agents, and when he was thus completely disillusioned, he turned away from the Portuguese colonies and set his face toward Japan.

We can not be as surprised and pained at the policy of the Portuguese government as Xavier was. That government was not trying to walk the path of discipleship. The Portuguese officials were doing nothing worse (the best of them) than to shape their policy in accordance with the maxims of the world. Here is an example of the situations that arose. An insignificant tribe in India or Ceylon, in the course of an altercation with a more powerful neighbouring tribe, would announce its decision to accept the Christian faith. Xavier was too overjoyed and too naïve to suspect a motive of self-interest back of that decision; he would give himself completely to those new converts, and would forward to the authorities the request of the tribe for military protection against its neighbour. At that very time, the Portuguese officials might be negotiating with the more powerful tribe for some trade concession,—gold, ivory or pearls. The officials would be unwilling to endanger their negotiation by espousing the cause of a rival; indeed they might even see that right was on the side of the powerful tribe, and their attitude would be shaped accordingly. While all of this seems natural enough to us, to Xavier it was heart-rending.

He cherished till death another illusion called, in modern days, the fallacy of the elsewhere. It is true that much of his experience was made up of disappointments, nevertheless that experience was, in Tennyson's words,

> an arch where thro'
> Gleams that untravelled world whose margin fades
> For ever and for ever as I move.

He was always expecting to come upon a nation of saints, ready-made in all but name and label, men who needed but to hear the story of Christ in order to acclaim him as the Lord whom they already worshipped, although hitherto in ignorance. In that illusion, lay the lure of Japan. While he laboured in the new Portuguese colonies, one reason after another presented itself to his mind to account for the slight advance made there by religion. Either it was the bad example of the traders, or it was intercourse with Mahometans and Jews that had corrupted those peoples, otherwise innocent. He longed for a country entirely different from all these Indian and Malay lands, a country where Mahometan and Jew do not corrupt and where Portuguese do not break through and steal. A letter to Ignatius in 1549, bears testimony at this point: "I see clearly, my only Father, by my experience here, that no road is opening for the perpetuation of the Company by the natives among the natives. Christianity will last among them only as long as we who are here or those whom you will send from home will last and live. The reason for this is the great persecution suffered by those who become Christians, of which it would take too long to tell. I refrain from writing them as I do not know into whose hands these letters may come.

"The Portuguese here control only the sea and the places on the sea-shore, and so they are not masters on *terra firma*, but in the places where they live. The native Indians are of this kind: through their great sins they are not at all inclined to the things of our holy faith, but rather abhor them greatly. It bores them mortally when we speak to them and ask them to become Christians. . . . With all this, if the unbelievers here were favoured by the Portuguese, many would become Christians. But the heathen see that those who are Christians are in disfavour and persecuted, and so they are unwilling to become Christians.

"For these and many other causes, too long to relate, and because of a great deal of information received about Japan, which is an island near China, and because all in Japan are heathen, and there are no Mahometans or Jews, and they are curious and eager to know new things, alike of God as of natural things, I determined, with much inward satisfaction, to go to this land. It seemed to me that among such a people it would be possible that they themselves might perpetuate the fruit which we of the Company might gain in our lifetime."[2]

Xavier left India in the summer of 1545, after two years and a half of work there. He spent another two years and a half among the islands of the Malay region, and while there, he first heard of Japan. It became his dream.

He returned to India in January, 1548, to put affairs in order, and to prepare for the hazardous trip to the far-off island. Two years of absence had not changed his opinion about the limitations which mission workers in that field must endure. He wrote to his assistants who were down at the tip of India: "Trust my experience; all, of any moment, that we can do among this nation, all that is worth our labour, comes in the end to these two kinds of service,

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[2] *The Life of St. Francis Xavier*, by E. A. Stewart, p. 269 ff.

baptizing infants, and teaching the children who have any capacity for learning."[3] In a letter to Ignatius (1549), he wrote: "The whole race of the Indians, as far as I have been able to see, is very barbarous. It troubles itself very little to learn anything about divine things and things which concern salvation. Most of the Indians are of vicious disposition, and are adverse to virtue. Their instability, levity, and inconstancy of mind are incredible; they have hardly any honesty, so inveterate are their habits of sin and cheating. We have hard work here, both in keeping the Christians up to the mark and in converting the heathen. You know very well what a hard business it is to teach people who neither have any knowledge of God nor follow reason, but think it a strange and intolerable thing to be told to give up their habits of sin, which have now gained all the force of nature by long possession."[4]

Xavier left India a second time in 1549, for the great undertaking,—the voyage to Japan,—to which another period of two years and a half was given. He returned from Japan to his base in India, in January, 1552, to start preparation for entering the prohibited country, —China. He left India for the last time in April, 1552, and he died on a tiny Chinese islet near the coast, in December of that same year, never having reached the Chinese mainland.

The use of the word, "illusion," suggests that Xavier's judgment about the work and its needs was not entirely sound. Still how magnanimous of him to nurse such a generous illusion! His disappointment, discouragement and depression were not on his own account, but for Christ's sake. He was not looking for results that would gratify his own vanity, but he was perplexed that the Master's visible reign in the world should be so long deferred. He baptized babies until his arms and throat were paralysed; and he would have been content, so far as he was concerned, to continue that work until the end of time, if only he might see progress toward Christ's kingdom. For all his prudence and canniness, he was very much of a child. He thought that the Gospel given him to preach was a most winning one, that men must inevitably respond, and respond heartily, to the appeal of Christ's life and passion, unless there were some hindrance in the way, such as the immoral Portuguese, or the Mahometans and Jews. One can be quite certain that as Xavier journeyed further eastward, he was not seeking pleasanter fields of work for himself. He was seeking nothing for himself; he was seeking, for Christ, a land where innocent hearts would blaze the moment a spark touched them.

In his first voyage from India, Xavier went to the Malay Straits, and then for two years passed from group to group of the islands in the Malay Archipelago. It was a journey made at great personal hazard. The tribes were both more vicious and more savage than those he had encountered in India. Earlier missionaries, Franciscans, had visited there and some tribes professed "conversion." It was conversion *de convenance*, however, for they exchanged their new-found faith for the Mahometan, or reverted to their own savage practices,

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[3] *Life and Letters of St. Francis Xavier* (ed. by H. J. Coleridge), Vol. II, p. 24.

[4] *Ibid.*, Vol. II, p. 67 ff.

as time and opportunity offered; not hesitating to poison their Christian missionaries, if it seemed of advantage to do so.

Two incidents stand out noticeably in those two years among the "Spice Islands." One was the arrival of some Spanish ships, to the stricken crews of which, Xavier ministered with his customary self-forgetfulness, after the Portuguese commandant had declared the Spaniards prisoners. For the Spaniards had come in deliberate antagonism to Portuguese authority, and with the avowed purpose of continuing Magellan's efforts against Portugal. That intrepid Portuguese, as daring as his contemporaries, had been angered because his receipts from his King were less than he thought his due. Accordingly, in 1517, he transferred his allegiance to the Spanish King, and began to plot revenge. Mention has been made of the Pope's division of the world between Spain and Portugal—the west to Spain, the east to Portugal. Magellan conceived a brilliant bit of maritime banditry—he would sail westward from the new world until he reached Portugal's far eastern lands (to which Portugal travelled by way of India); thus approaching those lands *from the west*, he would claim them for Spain. That was the motive which prompted the celebrated voyage down the South American coast, one result of which was the discovery of the Strait (of Magellan), and the entrance upon the placid expanse of the Pacific. Magellan started on that voyage in 1519, and, keeping to his plan, reached the Philippines, *from the west*, in 1521. There, his adventurous career ended in death, but not until he had taken possession of those islands for Spain. Whether he died satisfied with this degree of vengeance upon Portugal is not stated. His adopted countrymen, the Spaniards, followed his trail, with the hope of claiming other islands; the ships that arrived in the "Spice Islands," while Xavier was there, had come for the express purpose of taking possession of them. One side of Xavier's character will be clearly understood only if we realize how much of an adventurer in the noble sense, he also was. Reckless of hardship, suffering, and death, he too risked all, in order to take possession of new lands,—to wrest those islands and continents from their present rulers that he might transfer their allegiance to the Crown of Heaven.

The second important incident during this sojourn among the "Spice Islands," Xavier relates in a letter to Ignatius. "When I was in the city of Malacca some Portuguese merchants gave me great news. They are trustworthy men. Some very large islands were discovered, a little time ago, called the islands of Japan. There, according to the Portuguese, much fruit might be gained for the increase of our holy faith, more than in any other parts of the Indies, for they are a people most extremely desirous of knowledge, which the Indian heathen are not. A Japanese called Yajiro came with these merchants to look for me, as the Portuguese who went there from Malacca had talked so much about me. . . . He can speak Portuguese pretty well, so he understood all I told him, and I what he said to me.

"If all the Japanese are like this, so eager to learn as Yajiro, I think they are the most inquiring people in all the lands hitherto discovered.

"I asked Yajiro whether the Japanese would become Christians if I went with him to his land. He answered that his countrymen would not become Christians straight away. First, they would ask many questions, and would see what I answered and what I knew, and, above all, whether I lived in accordance with what I said. If I did these two things—spoke well, satisfying their questions, and lived without their finding anything to blame me, then half a year after they knew me the king, the nobility, and all the other people of discretion would become Christians. He tells me they are a people who rule themselves only by reason."[5]

That rosy account of the Japanese people sank deep into Xavier's heart. He brooded over the possibilities for Christ in the new land of Japan, and, as a result of brooding, again hoisted sail, and ran to encounter further perils—the monsoons and pirates of the Chinese seas.

Xavier did not suddenly or immediately decide upon the dangerous voyage to Japan. He said "some one" would go there within a year or two. It is easy to see, in his letters, that the "some one" will be himself. He took back to India with him from Malay, the young Japanese, Yajiro, who had first fired his imagination; he took two other Japanese also, all of them to receive missionary training in the Christian school at Goa. He conversed often with these three youths, and they fanned his flame. Finally, after eighteen months spent in arranging the affairs of the Indian mission stations, Xavier was again in the Malay country; then, turning his back upon that distant out-post of European civilization, he steered for a strange and unknown world.

C. C. CLARK

[5] *The Life of St. Francis Xavier*, by E. A. Stewart, p. 254 ff.

(To be continued)

The great rule of moral conduct is, next to God, to respect time.—LAVATER.

Observe thyself as thy greatest enemy would do, so shalt thou be thy greatest friend.
—JEREMY TAYLOR.

SOME DISCOVERIES

UPON a stone in a small country Churchyard these lines were found:

Willie Jones. Aged 9. Weighed 190 lbs.
"I want to be a Angel."

I have been digging and really trying to face facts. It is most unpleasant. Surely I weigh far more, I and my sins, than nine year old Willie Jones and his one hundred and ninety pounds. Yet I too "want to be a Angel." There is a sympathetic tear, as one laughs at Willie Jones. I beg one, too, as you smile at some of my unpleasant discoveries.

I find I desire to lead, to keep a clutch upon the situation at any cost. Of course I have often been told this—told it by older students, told it constantly—but that is another matter: I have really *found* it (which is much more unpleasant). When told it, I find that I say to myself, "How they must love me to tell me such a thing," and then serenely bask in the love and as serenely discard the rest!

I desire to shine, to be thought important, apart,—slightly, not too much different from others (as though I chose to be, but did not have to be).

In order to run down this desire to dominate, to have my own way, I decided to start way back and look over my past, searching out different manifestations of the desire to lead—the cause—the effect. There was a sincere and I believe a good motive in doing this.

I was suddenly confronted with the thought,—why, coming from strong parents and with no constitutional weakness, was I always half to three-quarters invalid. Never very ill. In fact, as I looked, I found, though I had always been considered a rather delicate individual, that I had never had a serious illness, nor a really serious operation. This was a shock, and I wanted to stop right there. Had I ever been ordered by doctors to guard myself in order to ward off an impending malady? No. Who made and then pinned upon me the tag of being a semi-invalid? Who, Oh, Who? I longed not to answer, but had to admit it was I. Why did I do it? That was the question (until this moment it was all perfectly unconscious). It flashed upon me that though I really was ill a great deal of the time, the illness practically never seemed to interfere with my doing whatever I wanted to do. I did what I wished, and then was less strong or well in consequence. I was forced to face the ugly fact that, logically, I could not really have wanted to keep well, with a desire strong enough to sacrifice to that end. I saw that had I been well, I should have had to meet constant demands and, above all, to follow the will of others. Had I been really very ill, I should have been given orders, and again been forced to follow—to obey: an uncongenial and preposterous thought. I saw with a shock the exceeding nicety of the degree of illness chosen. Of course, in fairness, I must say it was entirely unconscious, and my family and I both really thought me far from well, and doctors found plenty of minor things

wrong—truly wrong. How could it be otherwise, with my lower nature clutching me down to just the degree of wretchedness which suited it? Picture after picture flashed up in my mind. I lived with no rule or habit. I stayed up most of the night reading, if I chose, and slept half of the morning if I chose, eating or not according to whim. Of course I really was far from well; who would not be? One summer my heart would not let me go up hill. Did I give up going down to the river for my pleasure? Not in the least. Whenever I wished to stroll down, though only a stone's throw, a horse was sent to drive me up. That same summer I would ride madly on a pulling horse until literally I was scarcely able to sit up. I never seem to have been too ill to ride or drive; but then I was improving my health in the fresh air. It did not seem to be the same kind of fresh air when I was wanted to entertain stupid guests by riding or driving with them. In that case, I probably had a headache or felt dizzy, and was perfectly sincere. I have become absolutely convinced that lower nature can produce headache in a twinkling, without our being in the least conscious of being tricked; just as I am convinced that a type of headache is dispelled by the equivalent of swearing at it, telling it that it can ache or not, that if necessary you are going to swallow a box or two of pills, but that that particular headache is not going to prevent the doing of what you had set out to do that day. That headache's very existence was caused in all probability in order to prevent the doing of that particular duty. I must say right here, to make the whole matter thoroughly ridiculous, that I have always been considered very unselfish (but of course if one is ill what can one do!), and it was said of me so often that I really believed it myself! I didn't choose a broken limb—a doctor could always have said what was to be done, and X-rays could have proved that it was cured. Anything like that would have impaired my precious freedom. No, my lower nature kept my ailments in the psychic realm of feelings. It was always, "I felt too tired"; and who but I in all the world knew how *I felt!* Needless to say, now that my eyes have been a bit opened—by Theosophy—I have been outrageously healthy!

So I found that the whole game was arranged by my lower nature to keep me in perfect freedom to exercise my desire to lead, to keep matters in my own hands, to have my own way. Of course it was not that I wanted to lead; rather it was that I was the only person who could both conceive the plan, and at the same time execute it! Often I felt positively burdened! So many people seemed to need managing—I felt lonely in my sense of responsibility.

As I really worked to overcome this desire to lead—first, the initial victory, by really seeing it, and then by acting against it every time I caught it at its tricks—I began to get a glimpse of many things, among them, a glimpse of why I never squarely entered a competition of any sort, unless I was sure of coming out on top; and why I had suffered from insomnia. A humiliating, a horrid glimpse—I am not enjoying myself in the least. I even see that this very article is a certain phase of it: for intolerable as this is, I, and not another, have the matter in my own hands, choosing what I will and what I will not disclose!

M. A. J. H.

INSTRUCTIONS FOR DISCIPLES
TAITTIRIYA UPANISHAD

II

HE who knows the Eternal attains to the Supreme. Therefore, this has been declared: He who has gained the knowledge of the Eternal, the Truth, Wisdom, Infinite, hid in the secret place, in the highest shining ether, he, indeed, gains all desires together with the All-Wise Eternal.

From That, verily, from this universal Self, the shining Ether came to birth; from Ether, the Wind, the Great Breath; from the Wind, Fire; from Fire, the Waters; from the Waters, the Earth; from the Earth, Plants; from Plants, Food; from Food, the Seed; from the Seed, Man. So, verily, this man is formed of the essence of food; this is his head, this is his right side, this is his left side, this is himself, this is the basis whereon he stands firm. Therefore, there is this verse:

From food, verily, beings are born, whatsoever they are that dwell on earth; and so by food they live, and so to it they go at the end; for food is the eldest of beings, therefore it is called the all-healing; they, verily, obtain all food, who worship the Eternal as food. Food, verily, is the eldest of beings, therefore it is called the all-healing. From food, beings are born; born, through food they increase; That is eaten, and eats beings, therefore it is called food.

Within him, within this formed of the essence of food, there is another inner self, formed of life-breath; by it, this is filled. And he, verily, has the form of man; according to the human form of that, this has the form of man; the forward breath is his head, the distributive breath is his right side, the downward breath is his left side, the ether is himself, earth is the basis whereon he stands firm. Therefore, there is this verse:

With breath the bright powers breathe, and men and beasts, whatsoever they be, for breath is of beings the life; therefore it is called all-life; they, verily, gain a complete life, who worship the Eternal as the life-breath. For breath is the life of all beings, therefore it is called all-life. This self is embodied in the other, the preceding.

Within him, within this formed of life-breath, there is another inner self, formed of mind; by it, this is filled. And he, verily, has the form of man; according to the human form of that, this has the form of man; the Yajur is his head, the Rig is his right side, the Sama is his left side, the instruction is himself, Atharva and Angiras are the basis whereon he stands firm. Therefore, there is this verse:

That from which words turn back, falling short, together with mind, know-

ing that bliss of the Eternal, he fears no more for ever. This self is embodied in the other, the preceding.

Within him, within this formed of mind, there is another inner self, formed of understanding; by it, this is filled. And he, verily, has the form of man; according to the human form of that, this has the form of man; faith is his head, righteousness is his right side, truth is his left side, union is himself, the mighty is the basis whereon he stands firm. Therefore, there is this verse:

Understanding draws forth sacrifice, and draws forth works also; as understanding, all the bright powers worship the Eternal, the eldest. If he has come to know the Eternal as understanding, and is not allured therefrom, putting away sins with the body, he gains all desires. This self is embodied in the other, the preceding.

Within him, within this formed of understanding, there is another inner self, formed of bliss; by it, this is filled. And he, verily, has the form of man; according to the human form of that, this has the form of man; love is his head, joy is his right side, rejoicing is his left side, bliss is himself, the Eternal is the basis whereon he stands firm. Therefore, there is this verse:

Unmanifest, verily, he becomes, if he knows the Eternal as unmanifest. If he knows that the Eternal is, thereafter they know him as manifest. This self is embodied in the other, the preceding.

And so there are the further questions: whether anyone who has not attained to wisdom gains that world on going forth, or whether he who has attained to wisdom gains that world on going forth.

He desired: may I become many, may I form beings. He brooded with fervour; brooding with fervour, he emanated all this, whatsoever there is; when he had emanated it, following, he entered into it; entering it, he became what is here and what is there, the defined and the undefined, that which has form and what is formless, understanding and what is beyond understanding, both the real and the unreal. As the real, he became whatsoever is here; that is called the real. Therefore, there is this verse:

Unmanifest, verily, was That in the beginning; from That, verily, the manifest came into being; That manifested itself as the Self, therefore That is called the Self-formed. That, verily, which is Self-formed, is the essence; gaining that essence, he possesses bliss; for who could live, who could breathe, if the shining ether were not joy? For this, verily, brings joy For when he finds the fearless, the firm foundation, in that which is invisible, selfless, undefined, formless, then, verily, he has gained that which is beyond fear. But if he makes separateness in this, then fear is his. But That, verily, is the fear of him who has gained wisdom and understanding. Therefore, there is this verse:

From awe of That, the wind blows; from awe of That, the sun rises; from awe of That, the Fire-lord and the Sky-lord, and Death runs as the fifth.

This is the measuring of joy:

Let there be a youth, a righteous youth, who has mastered the teaching, very swift, very firm, very powerful, and let this whole earth be full of riches for him; this is one joy of the sons of men.

A hundred joys of the sons of men are one joy of the angels of human form, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of the angels of human form are one joy of the angels of divine form, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of the angels of divine form are one joy of the Fathers, in the long-enduring worlds, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of the Fathers in the long-enduring worlds are one joy of the beings divine by birth, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of the beings divine by birth are one joy of those divine beings who have gained divinity through work, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of those divine beings who have gained divinity through work are one joy of the divinities, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of the divinities are one joy of the Lord of heaven, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of the Lord of heaven are one joy of the Instructor of divine beings, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of the Instructor of divine beings are one joy of the Father of all beings, and of the disciple who has attained, who is not stricken by desire.

A hundred joys of the Father of all beings are one joy of the Eternal, and of the disciple who has attained, who is not stricken by desire.

He who is here, in man, and he who is there, in the sun, are one. He who knows this, on going forth from this world transcends this self formed of food, transcends this self formed of life-breath, transcends this self formed of mind, transcends this self formed of understanding, transcends this self formed of bliss. Therefore, there is this verse:

That from which words turn back, falling short, together with mind, knowing that bliss of the Eternal, he fears no more for ever. Nor does this afflict him: What righteousness have I not worked? What evil have I worked? He who thus knows, raises himself above these two; he raises himself above these two, who knows thus. This is the Secret Teaching, the Upanishad.

III

Bhrigu, verily, the son of Varuna, drew near to Varuna his father. Master, teach me the Eternal, said he. To him he declared this: Food, life-breath, sight, hearing, mind, voice; he told him: That from which these beings are born, that whereby they live, that to which they go forth, into which they enter and are absorbed, seek thou to understand that, for that is the Eternal.

He brooded in meditation. When he had brooded in meditation, he understood that the Eternal is food; for from food, verily, these beings are born; born, they live through food; to food they go forth, into it they enter and are absorbed.

When he had understood this, he again drew near to Varuna his father. Master, teach me the Eternal, said he. He told him: Through brooding meditation seek thou to understand the Eternal, for the Eternal is brooding meditation.

He brooded in meditation. When he had brooded in meditation, he understood that the Eternal is life; for from life, verily, these beings are born; born, they live through life; to life they go forth, into it they enter and are absorbed.

When he had understood this, he again drew near to Varuna his father. Master, teach me the Eternal, said he. He told him: Through brooding meditation seek thou to understand the Eternal, for the Eternal is brooding meditation.

He brooded in meditation. When he had brooded in meditation, he understood that the Eternal is mind; for from mind, verily, these beings are born; born, they live through mind; to mind they go forth, into it they enter and are absorbed.

When he had understood this, he again drew near to Varuna his father. Master, teach me the Eternal, said he. He told him: Through brooding meditation seek thou to understand the Eternal, for the Eternal is brooding meditation.

He brooded in meditation. When he had brooded in meditation, he understood that the Eternal is understanding; for from understanding, verily, these beings are born; born, they live through understanding; to understanding they go forth, into it they enter and are absorbed.

When he had understood this, he again drew near to Varuna his father. Master, teach me the Eternal, said he. He told him: Through brooding meditation seek thou to understand the Eternal, for the Eternal is brooding meditation.

He brooded in meditation. When he had brooded in meditation, he understood that the Eternal is joy; for from joy, verily, these beings are born; born, they live through joy; to joy they go forth, into it they enter and are absorbed.

This, verily, is the wisdom of Bhrigu, son of Varuna; in the supreme shining ether it is set firm. He who thus knows, stands firm; possessing food, he becomes the eater of food; he becomes mighty through offspring, through herds, through the radiance of the Eternal, mighty in renown.

Let him not blame food; this is the law. For food is life; the body is the eater of food. In life the body is set firm; in the body life is set firm; therefore, in food, food is set firm. He who knows this food set firm in food, he indeed stands firm; possessing food, he becomes the eater of food; he becomes mighty through offspring, through herds, through the radiance of the Eternal, mighty in renown.

Let him not disregard food; this is the law. For the waters are food; the radiance is the eater of food. In the waters the radiance is set firm; in the radiance the waters are set firm; therefore, in food, food is set firm. He who knows this food set firm in food, he indeed stands firm; possessing food, he becomes the eater of food; he becomes mighty through offspring, through herds, through the radiance of the Eternal, mighty in renown.

Let him make food abundant; this is the law. For the earth is food; shining

ether is the eater of food. In the earth, shining ether is set firm; in shining ether the earth is set firm; therefore, in food, food is set firm. He who knows this food set firm in food, he indeed stands firm; possessing food, he becomes the eater of food; he becomes mighty through offspring, through herds, through the radiance of the Eternal, mighty in renown.

Let him not refuse any in the dwelling; this is the law. Therefore, by whatever means, let him obtain much food. Food has become a blessing for him, they say. This food, verily, has been prepared in the beginning. For him who seeks, this food is prepared in the beginning. This food, verily, has been prepared in the middle. For him who seeks, this food is prepared in the middle. This food, verily, has been prepared at the end. For him who seeks, this food is prepared at the end; for him who thus knows.

Conserving the voice, gaining and conserving through the forward-breath and the downward-breath, work for the hands, going for the feet, ridding himself of what is rejected: this is the way of wisdom and worship for mankind. Then the way for the bright powers: abounding joy in the rain, power in the lightning, bright life among creatures, shining light among the stars; the forming of beings, the immortal, joy in creative power; in the shining ether, the all. Let him reverence That as the firm foundation; he gains a firm foundation. Let him reverence That as the mighty; he becomes mighty. Let him reverence That as mind; he becomes lord of mind. Let him reverence That as obeisance; to him desires make obeisance. Let him reverence That as the Eternal; he gains the Eternal. Let him reverence That as dying into the Eternal; they who hate him, who contend against him, the enemies of his own household, die around him. He who is here, in man, and he who is there, in the sun, are one.

He who thus knows, going forth from this world, transcends this self formed of food, he transcends this self formed of life-breath, he transcends this self formed of mind, he transcends this self formed of understanding, he transcends this self formed of bliss; entering those realms, going to and fro, possessing food according to his desire, taking form according to his desire, he dwells there singing this holy song:

Splendour! Splendour! Splendour!

I am the food! I am the food! I am the food!

I am the eater of the food! I am the eater of the food! I am the eater of the food!

I am the maker of the song! I am the maker of the song! I am the maker of the song!

I am the firstborn of the Real, before the gods, from the womb of the immortal!

He who gives me, he also guards me!

I, the food, eat the eater of the food!

I have overcome the world!

I am robed in golden light!

This is the Secret Teaching, the Upanishad.

C. J.

AKHNATON THE "HERETIC" PHARAOH OF EGYPT

X

The New Kingdom (The Empire)

We come now to the last days of Akhnaton. They were sad and troubled days, for, so far as he could see, his attempted reforms were utterly barren. Open conspiracies against him were spreading in all directions, plots for the overthrow of the government were matters of almost daily discovery; and Akhnaton knew that should these plots succeed it meant the downfall of those religious ideals for which he was fighting so valiantly and against such overwhelming odds, for he stood almost alone now, facing the united forces of the Black Lodge, the priests of Amen. Little by little they were gaining headway, drawing the sympathies and materialistic interests of the most powerful nobles in the land, back into their evil nets. Outwardly, court life went on smoothly, the nobles and high officials playing their parts with the cool precision of machines; but the King, silently and with a sinking heart, must often have searched in vain the faces of these men, hoping to find there some evidence of true devotion to the God to whose service he himself had long ago dedicated his life. He knew now, however, that despite all his efforts, he had failed to arouse in them that spirit of consecration which was of supreme importance if the Aton worship was to have an abiding existence, and one by one he saw his hopes crushed to earth. What could he do? He had tried valiantly to save Egypt from the onrush of evil forces, placing over against her unthinkably ancient, deeply intricate, but alas, cruelly falsified religion, a religion so stupendously simple that, like all simple things, it must have appeared as naught in the eyes of a ceremonial-loving people. The pampered Egyptian of the XVIIIth Dynasty had no understanding of simplicity, and little innate love of truth for its own sake. From the very beginning it had been a forlorn hope, and a less daring man, one with less singleness of purpose, would certainly never have attempted to carry it out.

The priesthood of Amen, closely watching events and taking an active, if furtive, part in them, must have felt that the time for striking openly and crushingly had come. They had never ceased their efforts to regain the power they had lost; and now they saw that the King was without real supporters, deserted in every way save outward appearance, and that he was a dying man.

About this time the Dowager Queen Tiy breathed her last, after a long and singularly powerful career; and this was a signal for an uprising, for so long as she lived her influence had been great enough, her spirit of compromise sufficiently telling, and her political party so strong, that she had been able to help in the task of keeping the Amen priesthood within bounds. Now that she was

gone there was a renewed and daring attempt to overthrow the government of the hated "heretic." Akhnaton summoned all the power at his command, and for the moment the priestly uprising was put down with great severity. But it was only a temporary suppression, for too much poison lay at the very hearts of the people themselves. The indolent, pleasure-loving, luxurious noble of this time had no real desire to purify his life or to win his own salvation at the cost of his own efforts,—how much easier to sell his conscience to the priests of Amen, who, in return for gold, supplied potent incantations which guaranteed salvation on an easy basis.[1] The world was not ready for Akhnaton's pure and lofty faith.

We know little or nothing of the last days of Akhnaton, save that we see Nefertithi perpetually by his side, attending to his every wish, faithful to the last, her heart no doubt at breaking-point. Complete obscurity veils his death, though it is certain that he died suddenly, but whether from natural causes or by foul play we do not know, and what difference can it make since he died fighting! In a lonely wind-searched valley, running far up into the hills which form the amphitheatre encircling the City of the Horizon, the great "heretic" was buried. It must have been a silent, dazed company which assisted at the last rites; no doubt in some hearts there was fear too, for the news had travelled fast, and already the priests of Amen were on the march. Like vultures swooping down on their prey they took possession of the Sacred City, intimidating Akhnaton's weak successor, and quickly seizing all real power. The downfall of Akhnaton's kingdom was complete, for there was no one now strong enough to stem the tide, and no one who cared enough to attempt anything so dangerous. Within a very short time the beautiful City of the Sun was abandoned, and everything points to its having been abandoned in the utmost haste, for the very bones of Akhnaton's favourite dogs have been found lying where the poor creatures, deserted and evidently starved to death in the kennels, fell from final exhaustion; bones, too, of cattle, imprisoned in their byres, unable to get out to the pastures not so very far away, have been discovered. The nobles and officials who had appeared to be such eager disciples of the "Teaching" returned with the Court to Thebes, and became once more the willing slaves of the priests of Amen. Only a few metal and enamel workers lingered on, but soon they too departed. Where there had been intense life and activity, there was now only silence and emptiness. Not a sound wakened the echoes in the unfrequented streets; the winds swept through the great deserted halls of the palace; the flowers in the gardens, no longer tended, withered and died; slowly, the clear, deep pools where the water plants had grown and where the many-coloured fish had darted, dried and vanished. There was no one now to sing in adoration: "The herbs and trees spring up to greet Thy face, the fish in the water leap at the sight of Thee." In the great temple, the fruit and flowers laid upon the altars shrivelled and faded; no footfall disturbed the silence,—there was no lingering worshipper at the deserted shrine of Aton.

Within the space of a very few years, several weak Kings of Egypt followed.

[1] Cf. THEOSOPHICAL QUARTERLY, October, 1922, pp. 137–8.

Each one had professed an ardent devotion to Aton, each had claimed the friendship of his King and had boasted of his confidence, but each one in turn reverted to Amen, bartering what little truth there was in him for the sake of an evanescent glory. During this time there set in an open and terrible reaction against the Aton worship. The priests of Amen once more sure of their own power, determined that all trace of the hated "heresy" should be blotted out, and the systematic erasure of Aton's name on all monuments was begun, the systematic destruction of the City of the Horizon itself. From all over the land workmen were sent to pull down the beautiful temples and palaces, already falling into decay, to lay bare the delicate painted pavements to the shifting sands of the encroaching desert. The great blocks of fine white limestone were put on barges and carried away to build new temples in other parts of Egypt. All that could be used was taken, what was not needed was either mutilated almost beyond recognition or else destroyed altogether. In their bitter hatred the priests of Amen left not one stone on another, and when they had finished their work of devastation, Akhetaton, the sun-lit City of the Horizon, was only a dream of the past,—remembered perhaps with a deep sigh by some, forgotten by most.

Of the beautiful Nefertithi nothing more is known, there is not the faintest whisper as to her fate. She was still in her early twenties when her husband died, and she may well have lived on for many years, to be the witness of many sad changes. Probably she went into strict retirement, keeping warm in her heart an abiding love of Aton.

When, a few years ago, the body of Akhnaton was discovered (not in the solitary valley tomb where it was first laid, but in a small, inconspicuous, vault-like chamber in the Valley of the Tombs of the Kings at Thebes, whither it had evidently been transported for safety during the period of violent reaction)[2] it was found to be wrapped in heavy but flexible sheets of pure gold, and to be lying in a beautifully decorated coffin, at the foot of which a short prayer was written. The words of this prayer must have been Akhnaton's very own. Perhaps as he lay dying someone who loved him, standing close by, heard him repeat them, and because they were his own, remembered and cherished them.[3] The closing line may well have been the last words that he ever spoke, since in it we find an expression of the complete self-giving which was the key-note of his whole life. The prayer reads:—"I shall breathe the sweet breath which comes forth from Thy mouth. I shall behold Thy beauty every day. It is my desire that I may hear Thy sweet voice, even the North Wind [the cool, perfumed wind so loved by the Egyptian], that my hands may rejuvenate with life through love of Thee. Give me Thy hands, holding Thy spirit, that I may receive it, and may live by it. Call Thou upon my name throughout eternity and it shall never fail Thee."

[2] For an account of the mysterious and confused burial, cf. *The Tomb of Queen Tiyi*, Theodore M. Davis Excavations, pp. xiii–xiv, also pp. 1–5.

[3] On close examination it was found that this prayer had been added *later* than the rest of the decoration on the coffin, showing that it had not been arranged for in the original plan. It looks as though it had been added because of a special reason.

Epilogue

There are two questions which naturally arise when considering Akhnaton's religious reforms:—To what extent was the Aton cult (with certain features generally considered peculiar to itself, but particularly in its monotheistic aspect) the result of past forms of faith in Egypt? What were the after effects of that which Davies calls "the mysterious movement," and which is known to us under the guise of Aton worship?

Every historian of the period has dealt with these questions, and each has answered them after his own fashion, but the mistake most often made is in thinking that Akhnaton gave to the world something quite new, and that he *thought* it was new. We are on very unsafe ground when we claim for Akhnaton what he never claimed for himself. He lost no opportunity for emphasizing the connection of Aton with the past, but it was with the far-distant past, before heaven and earth had been rudely split asunder by the priesthoods. Akhnaton's quarrel was with these priesthoods, not with any of the religious beliefs of Egypt, not even, it would seem, with the multiplicity of gods. In the "Teaching" itself there was to be found a certain plurality in the close association of Aton with Ra and of Ra with Horus of the Two Horizons (Horakhti). Maat, the goddess of Truth, was apparently recognized by the King, and if we look deeply enough, the cardinal attributes of every one of the gods of Egypt can be discovered in Aton.

Akhnaton had no disrespect for tradition, as is often thought; on the contrary, he had so deep a reverence for it that he tried to shatter any activities, lay or priestly, which would in any way dishonour it. His movement was founded on the oldest traditions to be found in Egypt, but he recast these traditions in order to renew their life, and he searched diligently in the remotest past for little-used forms, little-known symbols, forms and symbols which were free from evil associations. It was his single-heartedness, his determined purpose and strong individuality which gave to these ancient forms a new colouring,—therein lay the "newness," not in the forms and symbols themselves. Maspero says that even in the apparently wholly new type of symbol —the sun's disc with down-streaming rays—Akhnaton was "as in everything, bound to follow tradition," and in this connection it may be remembered that attention has already been drawn[4] to the fact that as early as the Pyramid Texts references to the rays of the sun are to be found. In these earliest texts of the Old Kingdom a mysterious, energizing property is attributed to the solar rays, for they are spoken of as "the gleaming ladder" or the "luminous stairway to heaven" and they plainly typify the radiant force set in motion by intense aspiration, it being written of one of the Pharaohs of the VIth Dynasty, "Thou climbest, thou mountest the radiance, . . . this radiance is a stairway under his [the Pharaoh's] feet whereon he may ascend to his mother, the living Uræus that is on the head of Ra." And when he has reached the top, "when the rays of the sun have lifted him up," when aspiration has carried

[4] Theosophical Quarterly, July, 1923, p. 38, footnote 2.

him heavenward, then he is as "a flame moving before the wind to the ends of the sky."[5] Akhnaton merely recast this ancient symbology, and setting it free once more, gave it a new life and a somewhat different, a somewhat more cosmic field, but he did not alter the essential quality of the archaic truth, for the Aton rays, as the ritual shows us, were the means of communication between God and His creatures, and it was by adoration (aspiration) and the complete uplifting of the heart, that the power (the love) transmitted by means of these rays, was felt, and union with the Divine accomplished.[6]

As for Akhnaton's monotheism, which has been a subject of such endless discussion,—even that cannot rightly be called new, since from earliest times there had been behind the many gods the conception of the God One (though the Egyptians were very cautious and reserved when alluding in any way to the Unmanifest), and all through the ages there is evidence of an untiring effort to conciliate the profusion of gods, to make their very differences a more convincing proof of their underlying agreement, this being done by considering each god as an aspect of the One Hidden and Unknowable. Indeed, widely speaking, we may consider this to be a universal tendency of human thought, for the whole history of man, as far back as we can trace it, reveals a definite predisposition toward a monotheistic explanation of things. Even primitive man gropes toward a dim conception of The One,—what else is the worship of the tribal god, who stands, in the mind of the worshipper, above and beyond all lesser deities.[7] In Egypt we recognize this tendency in the mere theologizing of the priests, who strove, at all costs and from varying motives, to reconcile apparently discordant faiths; and anyone studying the subject is keenly aware that there was an age-long, persistent search for unity in the Egyptian pantheon.

Leemans has stated the matter very explicitly and simply. He says: "Dans la théosophie Égyptienne il n'y avait qu'un seul Être suprême; mais les manifestations de cet Être et ses developpements, présentés sous différentes formes à la vénération des hommes, firent bientôt naître autant de divinités . . . "[8] We find a distinctly monotheistic strain in many hymns to Atum and to Amen-Ra long before Akhnaton's day, though we should not forget that the actual *names* used were merely veils to hide the Unnameable. Champollion always insisted that the Egyptian religion was "a pure monotheism, which manifested itself externally by a symbolic polytheism." Theosophy, the Great Reconciler, teaches us that the idea of the many never stands in opposition to the idea of The One, and the Egyptian pantheon was built upon this

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[5] It is most interesting to compare these lines from the Pyramid Texts with certain passages to be found in *The Voice of the Silence*, cf. p. 23 including footnotes, where the "fiery power" Kundalini is spoken of as the "World Mother." "The living Uræus that is on the head of Ra" is an arresting passage since the Uræus, the symbol of Divinity as of Royalty, was also essentially the symbol of the power to dispense either life or death, to create and protect or to destroy; Kundalini is spoken of (*S.D.* vol. I, p. 293, edition 1888) as the "force which includes the two great forces of attraction and repulsion,"—life and death. Compare also the passage "a flame moving before the wind to the ends of the sky," with a "walker of the sky," *The Voice of the Silence*.

[6] A yet closer connection may be traced if we remember that Kundalini, "the World-Mother," is a "fohatic power" (*Voice of the Silence*, p. 27, footnote 1) and that Akhnaton undoubtedly recognized the relation of Fohat to the "Heat which is in Aton." Cf. THEOSOPHICAL QUARTERLY, October, 1923, p. 145 seq.

[7] Cf. THEOSOPHICAL QUARTERLY, Jan., 1923, p. 225, where a quotation from Flinders Petrie makes this clear.

[8] *Description Raisonnée des Monuments Égyptiens du Musée d'Antiquités des Pays-Bas, à Leide.*

fundamental truth. Akhnaton recognized it, but he gave it his own peculiar mould, emphasizing the basic unity rather than what had grown to be a superficially irreconcilable diversity. Davies is treading firmly, if unconsciously, on theosophic ground when, in referring to Egyptian solar worship, with its many seeming contradictions, he says that these very contradictions only show "how impossible it is to sever monotheism from the higher forms of polytheism." Akhnaton, recognizing the danger of *form* to the Egyptian, endeavoured to reach back of all form to the Formless, to penetrate the visible in search of the Invisible, and he did this with a completeness which hitherto had never been, publicly at least, either attempted or attained; yet the very heart of the "Teaching," was but a restoration and an elaboration of archaic truths which, through long ages of neglect, had lost their meaning.

Lastly comes the question: What were the after-effects, if any, of the Aton worship? Akhnaton's attempted religious reforms are usually referred to as a "great failure," and more often than not he is severely blamed for the devastating reaction which inevitably set in after his death. It should not be forgotten, however, that the whole Aton movement was in itself a reaction, an active and energetic protest against the religious abuses of the times, and while it must be admitted that, outwardly at least, Aton worship seems to have disappeared as swiftly as it came, it is certain that much of its spirit endured. With the priesthood of Amen once more in full domination, the "Teaching," supported till now by the force and authority of the Throne, was swept contemptuously to one side, and before the new century dawned, practically all outer evidence of Akhnaton's work was effaced,—not so its influence on the inner life of the people, however, nor on a wide range of religious thought and feeling; for while within fifty years of his death, Akhnaton himself was being spoken of as "that criminal," by those who wished to blacken his memory, the very phrases he had used in his great Hymn of Adoration, with slight modifications only, were being borrowed to weave into the prayers and hymns to Amen. Such are the satirical touches of life! The sense of Divine solicitude, the warm, intimate touch so peculiar to the Aton worship, persisted despite everything. The love of nature and of the beautiful and radiant life which is to be found in all natural and simple things, from the greatest to the most minute, lived on, welling up even through the arid soil of the formal and restricted worship prescribed by the Amen priesthood, and it has been well said: "We can trace the change in Amen himself as a result of Akhnaton's teaching." Amen was now spoken of as "He who maketh that on which the gnats live . . . who supplieth the need of the mice in their holes," and although Egypt had once more sold herself in bondage to the old, evil, sacerdotal influences, so that never again was she, as a nation, able to free herself from priestcraft,—despite this do we find, as the years pass, a strong current of sincere religious aspiration rising steadily from below the surface of shallow outer existence; more and more did men seek God in the round of daily life, till at last, what has been called "the age of personal piety" set in. The loving care which Aton had shown for all mankind was now attributed to Amen:

"Who cometh to the silent,
Who saveth the poor,
. . . . . .
Who heareth the prayers of him who calls,"

and the recognition of this tender vigilance began to take deep root in the hearts of the people themselves; it was no longer limited to a select few. It is of course a disputed point how much of this change of feeling is directly traceable to Akhnaton, and there are many who maintain, in the face of fairly self-evident facts, that with the death of its "founder" the Aton movement was completely obliterated; but Akhnaton's "Teaching" was too individual in spirit and in expression, it had too distinct a colour and perfume of its own, not to be instantly recognizable when met with, and we do meet with it through many centuries after Akhnaton's death. The ideal for which he lived and fought and died, flowered at last, almost as he had hoped; for, as the years passed, men in the common walk of life were praying because of a sense of inner need. The formality of the Amen ritual, as it was conducted in the temples, was too circumscribed to fill a deep religious want, and more and more did men seek in spontaneous prayer an outlet for religious feeling.[9] "Thou art in my heart" had sung Akhnaton with inner fire, and "Thou bindest all lands with Thy love." Two centuries later we hear the worshipper, his voice raised in adoration: "Oh Amen-Ra I love Thee, and I have filled my heart with Thee."

It will remain for ever a tragic enigma why the very simplicity of the messages given to the world by its religious reformers, seems at the time to hide the beauty and the true significance of the message itself. And Akhnaton's message was so simple! He did not philosophize about God, he did not attempt to form a system; on the contrary he tried to break up systems and philosophies. Where the priesthoods of his day had been content to dogmatize, laying full stress on rites and observances, Akhnaton's appeal was direct to the heart, and to the deep-seated and unerring impulses of the heart, —and yet his people did not understand! We have been told that we must read the mysteries of life for ourselves, that no one can do more than point the way. Akhnaton, with all his fire, could do no more than offer his gift, he could not force its acceptance. But his message was redolent of the Eternal,— how could it die? So it is that as the fleeting centuries pass, though swift and violent changes sweep over Egypt, we still hear the earnest, insistent voice pleading with the hearts of his people; our ears still catch the echoes of his great Hymn of Praise, recurring, as they do, again and yet again, like the burden of a song; and in a wave of deep sympathy and love for this lonely man who fought so bravely, our thoughts are carried backwards, and we remember the dying promise made by Akhnaton to the God whom above all else he loved: "Call Thou upon my name throughout eternity, and it shall never fail Thee."

HETEP EN NETER.

[9] A proof of this is to be found by comparing the *Book of the Dead* of this period (the official ritual) with the beautiful and simple prayers to be found in the tombs or on the mortuary stelæ of private individuals.

LETTERS TO STUDENTS

November 8th, 1910.

DEAR——

I am sorry that my absence from the city prevented my answering your letter of the 31st October in time for the first of the meetings of the "Study Class," of which you write me.

I think it is wise to continue these meetings, and I believe that to be the feeling of all the older members. What you may have thought to be some reluctance about them among the older members, I think you can safely assume to be our great desire not to interfere, not to dictate nor direct, not to control. The value of the meetings comes largely from the initiative of the younger members. It is their chance to do things, to originate, to take initiative, to give their ideas a chance; in a word, to grow. It would be worse than foolish for us to interfere in this, for it would prevent the very object of the meetings, and do away with their chief purpose and value. We are genuinely desirous of helping, in any way the younger members want us to help; but we want to do it in the way they want us to, not in any way of our own or in any way we might think best. The best way is bound to be the way the younger members want.

Therefore you are not to think, because we hold off and say little, either that we are not interested or that we do not approve. Finally, let me say that we would none of us hesitate to interfere with suggestions and advice if we saw things actually going off the track, but of this we have little or no fear. There is no reason why they should go off the track. Things never do go off the track if the motive back of them is good, and no one can question the excellence of the motive back of the younger members. I do not think you need worry about this matter at all, but just pitch in and help to make the meetings a success.

I have also to acknowledge another and very interesting letter from you in which you returned the copy of my previous letter. I think you are quite right in believing that the person who can state his questions, or describe his need completely and convincingly, is nearly out of the woods. It is on the same principle as that we have pretty well done with a fault if we know we have it. It is the faults we do not know we have, which are the serious ones.

What is known as the higher carelessness is not easy to explain. I do mean, literally, that we should concentrate upon the duty of the moment, do that to the very best of our ability, and be absolutely careless of the result. The logic of this is shown, I think, when we consider that we do not know and have no means of knowing what the gods really want, and what is really the best thing to have happen. What matters is not what happens, but the attitude of mind and heart of all, as they do their appointed task. We work for months to

accomplish a given piece of business which seems to us supremely desirable in every way. Surely you must have known in your experience many cases where you failed, and were very glad indeed afterwards that you had failed, or where you won, and were sorry you had won. The plain facts are that we do not know what is going to happen; and what is going to happen may and often does give a twist to any situation, which absolutely alters it and its desirability. We work for years to accomplish something, and find when we have it that it turns to ashes in the mouth. That is proverbial; and the corollary is that we must not be concerned with results, for we do not know what they ought to be. We must be concerned with motive, with attitudes of mind and heart.

In doing our work in the world (it matters very little what it is), we must work as those do who are ambitious; we must put our hearts and minds into it; we must use all our powers of intellect, of tact, of cleverness, all our executive ability; and we must try to conquer all our weaknesses which interfere with success, eliminate our faults, devise means to supply deficiencies, just as if the accomplishment of that work were what our heart was actually set upon. It is actually set upon that for the time being, because we realize that the doing of that work successfully is the means appointed by the Law for our development at that time; it is what the Master has appointed us to do, consequently it is *his* work, for the time being. What matters it whether he really wants that little thing done, or whether it would really interfere with his plans if accomplished? What matters is that he has set us at it, and that we must do it in the most thorough and complete manner.

You say that one of your obstacles is a mental fog which keeps you hesitating between two courses of conduct. I wonder whether that is really so? That query does not sound polite, as phrased. What I mean is: If you confined yourself to the duty of the moment, would you really hesitate and find difficulty in making up your mind what to do? Do you know what you should do at this instant? Do you not always know what you should do each instant? It is rare for us to be in doubt about the actual moment. It is very usual for everyone to be in doubt about something which he will have to decide, or may have to decide to-morrow or in an hour; and please remember that what you actually do decide does not matter. What matters is your motive. Was your decision free from selfishness, free from self-interest? If so, what you do will turn out all right. It may not seem to turn out right, for our vision is very limited, and the mills of the gods grind very slowly; but it will surely actually turn out all right in the long run, for the universe is so constituted and it cannot be otherwise.

We often have to fight for our dignity, for what is due to our positions; but the motive for this is not self-interest, self-justification, self-glorification but is to demand what is due to a servant of the Master. We are working for him wherever we may happen to be. We must not allow his servant and his service to be put upon. Yet there is humility, one of the greatest of virtues; and it is the usual hair line that divides the two. Discipleship is made of these fine choices, because we must be exercised in every possible way to bring out any

lurking consideration of self. That is the keynote of all these things: whether we act for self or for him. I would not hesitate to fight for my position or for what I considered my due, but I would try to do it, not because I wanted the things I was fighting for, but because I, being the Master's servant, must not allow his dignity and his rights to be trampled upon. I grant you it is difficult, and I grant that it is most unpleasant. We would much prefer being put upon to making a fight, but that should make us even more cautious that our real motive is not to avoid unpleasantness—a kind of cowardice—rather than any humility or unselfishness.

This attitude does not interfere in any way with the higher carelessness. We do these things because it is right to do them, not because we want to win greater prominence or a bigger place. We ought to do everything because it is right to do it, and not for any ulterior motive whatever. If we do, then we do not care for results.

Mr. Judge's only way of defending himself against the accusations which Mrs. Besant brought, was to commit the T.S. to a creed, a doctrine; and he would not do it. His duty at the moment was to ignore his personal position and to refuse to go counter to the established principles of the T.S. It was a very difficult position, and as usual it worked out right, although it killed him. That, however, did not matter. The Law will take care of him, and he will get his reward for his sacrifice.

Finally, you are quite right in suggesting that the way out of all your quandaries is to climb. Get out of the fog of your mind into the clear sunlight of the inner world. It can be done, and it is not so difficult if we really want to do it. But it means the complete renunciation of the personal will, of the personal life, and few people really *want* to do that. They content themselves with playing around the idea, they give up half or three-quarters, but not that final last thread or two which binds them to material life. Yet thousands and thousands have done it, and they report that the result is not only a sense of great joy, but also a complete surety of mind and heart, a peace that passes understanding.

Do not, therefore, try to solve all these problems with your mind. It is foggy there, and often betrays us. Trust your heart, trust the Master who is much more anxious to reach you than you are to reach him; have faith, and more faith, and yet more faith; and try to cultivate love;—love of him and of your fellow men. Love is a solvent of your own nature, and faith blazes a way along which you can travel. Love supplies the motive power to drive you forward, and faith tells you the way to go.

These are difficult and intricate points which we are discussing, and I am by no means sure that I have succeeded in saying anything which will help you; but my desire to help will surely accomplish something; and I am ready to try again and yet again if you will try to explain your further difficulties after reading this.

Sincerely,

C. A. Griscom, Jr.

December 24th, 1910.

DEAR——

Your last letter raised so many interesting points that I put it by, to think over; and then before I could write you the results of my cogitations I had to leave hurriedly for Europe. This is to ask you to wait patiently until I return, for I did not bring your letter or my notes with me.

Also this letter will give me the opportunity to tell you how much I value and enjoy our correspondence; and to send you and —— my best wishes for the New Year. May the Master's light shine more and more brightly in you both during the coming year; and may you both awake more and more clearly to that light. Short of actually entering his presence, I know of no greater boon to ask for my friends.

With kindest regards, as always,

I am, sincerely,

C. A. GRISCOM, JR.

April 2nd, 1911.

DEAR——

It has been an unconscionably long time since I have had the pleasure of writing to you, and I feel contrite, but after all there are many excuses, of most of which you are already aware. I am very glad the missing letter turned up.

Now as to your two unanswered letters of questions,—I do not know whether these are still pressing for solution. As a matter of fact we find that such queries, when real, have a way of answering themselves. We find the answers springing up spontaneously within, as the *Gita* has it. But I shall go over the ground briefly, on the chance that you still want to know:

In writing about life we have to use figures of speech, and no figure of speech ever seems quite to cover our particular experience. They are at best only approximate. Furthermore, they describe, in a phrase, an experience which it often takes years or lives to live through; hence they seem to us to be exaggerated and "high flown." It is possible to face the self, once for all, in one tremendous contest, and conquer it. But it is more often a very slow and long-drawn-out process, and the pain and terror of it is divided into many separate experiences. It is highly probable that when it is actually done, we go through some sort of initiation which symbolizes the whole long struggle; in which we live through, in a few minutes, the struggles of years; but I do not think we need worry about that.

So far as the actual conquest of self is concerned, we have to repeat our conquest on each plane and on each sub-plane. The process of purification must be absolutely perfect. Therefore it is a long process, it seems to be repeating itself, but it only does so when there is something left undone, or where the struggle has gone up a plane. It is not only a question of conquering our lower nature and tendencies, but it is also a question of surrendering our personal life. This also has to be repeated, in countless acts of self-surrender, until

there remains no atom of personal self to mar our perfect self-immolation. Of course it is a long process, and before it is complete, we have gone very far indeed. It is said that when a Master is finally face to face with the Great Sacrifice, the result follows automatically. It is not then a question of choice; it is a question whether in any part of his nature there still exists an atom of self-interest. If there does, as often happens, then he has to go into Nirvana in spite of his desire to remain and work for the good of humanity. So it is in each minor initiation. The outcome is not a choice; it is merely a recording of what we have done before we came before the bar for judgment. This is illustrated by the little story called the "Ordeal," in the April, 1911, QUARTERLY.

It is possible to do all these things at once, instead of over a long period of time, but only if we are conscious on all planes at once. We can only conquer where we are conscious, we can only do that of which we are self-conscious. The limit of attainment, therefore, is the limit of our present range of consciousness.

As a matter of actual fact, practically no one ever completes the process of self-conquest and inner illumination, under seven incarnations from the time they began the conscious struggle: but time, as we know it, is not the absolute thing on inner planes that it is with us. Furthermore, it is practically certain that we have all been at the task many times before, and in this life we are merely picking up the thread of past achievement. Indeed, I think we may safely take for granted, that no one has reached in this incarnation anywhere near the place which he has occupied in the past, for the whole character of the times is against spiritual progress. It is Kali Yuga, the Black Age. Consequently, as Judge says, in the *Letters*, any progress we do make in this age counts for very much more than in any other age.

Then you must remember, when considering these high themes, that there are two "you's," and that it is what you *really* want, down in the bottom of your heart that counts, and not what you think you want, or at times feel that you want. We are judged by what we really are, not by what we think we are, nor by what we should like to be. This is *à propos* of what you say about the difficulty of giving up what you do not want. We have no difficulty in giving up what we really do not want; the trouble is that only a part of us does not want it. Another part does. I do not know whether I have covered the ground or not. If not, I shall be glad to try again.

. . . . . .

With kindest regards, I am,
Sincerely,
C. A. GRISCOM, JR.

"LUCIFER" TO THE ARCHBISHOP OF CANTERBURY, GREETING!

My Lord Primate of all England,—

WE make use of an open letter[1] to your Grace as a vehicle to convey to you, and through you, to the clergy, to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping enquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy—the Secret Doctrine of the ages; which, diluted and disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions. The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mahomedans, Parsees, Christians, and Freethinkers, who work together as brethren on the common ground of Theosophy; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the cultivation of the sentiment of *brotherhood* among men.

We Theosophists believe that a religion is a natural incident in the life of man in his present stage of development; and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, a *uniting bond*—under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the

[1] A reprint of a leading editorial, in the first volume of *Lucifer*, December 15th, 1887, when Madame Blavatsky was Editor.

terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely *sense*, rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earth-bound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false. A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man's nature. And the transcendentally spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the grovelling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmicospiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respectors of all the religions, and for the religious ethics of Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the *practical* religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit that breathes in it, with the principles that animate this Christian civilization and govern his own life; and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed. But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem to dread the discovery of a discrepancy in their accounts which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the churches has, however, frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are *in direct opposition to the teachings of Jesus*.

We are accustomed to say to the Buddhist, the Mahomedan, the Hindoo, or the Parsee: "The road to Theosophy lies, for you, through your own religion." We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians. The successors of the Apostles never recorded the *secret doctrine* of Jesus—the "mysteries of the kingdom of Heaven"—which it was given to them (his apostles) alone to know.[2]

[2] S. Mark, iv. 11; Matthew, xiii. 11; Luke, viii. 10.

These have been suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables which Jesus expressly intended for the spiritually deaf and blind, to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers; they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediæval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those "mysteries of the kingdom of Heaven" which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, or of the Protestant churches in discouraging, any such private enquiry into the meaning of the "Christian" dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. This curious conglomerate which gradually formed itself round the recorded sayings (λογια) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden, and since lost, the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three "objects" the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, we hope, also perceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus—of true Christianity, in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

Ought Theosophists themselves, then, to be regarded by Christians as their enemies, because they believe that orthodox Christianity is, on the whole, opposed to the religion of Jesus; and because they have the courage to tell the Churches that they are traitors to the MASTER they profess to revere and serve? Far from it, indeed. Theosophists know that the same spirit that animated the words of Jesus lies latent in the hearts of Christians, as it does naturally in all men's hearts. Their fundamental tenet is the Brotherhood of Man, the ultimate realization of which is alone made possible by that which was known long before the days of Jesus as "the Christ spirit." This spirit is even now potentially present in all men, and it will be developed into activity when human beings are no longer prevented from understanding, appreciating and sympathizing with one another by the barriers of strife and hatred erected by priests and princes. We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing, and virtuous men and women, eager to do good in their generation according to their lights and opportunities, and full of aspirations to higher things than those of earth—followers of Jesus in spite of their Christianity. For such as these, Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of your Grace's delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend, as it forces its root into the uncongenial soil of our Christian civilization, and tries to blossom in the cold and arid atmosphere of theology. How hard, for instance, must it not be to "love" such a God as that depicted in a well-known passage by Herbert Spencer:

> "The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small, compared to the cruelty of a God who condemns men to tortures which are eternal. . . . The visiting on Adam's descendants through hundreds of generations, of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence." (*Religion: a Retrospect and a Prospect.*)

Your Grace will say, no doubt, that Jesus never taught the worship of such a god as that. Even so say we Theosophists. Yet that is the very god whose worship is officially conducted in Canterbury Cathedral, by you, my Lord Primate of England; and your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men, that enables them to resist so well as they do, the deadly action of such poisonous theology.

If your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom to-day, that all progress is achieved through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognized by the morality of every age to be the best—not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind—but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness, in cruelty, and in avarice. The spiritual and the altruistic are "the weak," whom the "laws" that govern the universe give as food to the egoistic and material—"the strong." That "might is right" is the only legitimate conclusion, the last word of the 19th century ethics, for the world has become as one huge battlefield, on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the *world* at large to-day, when worldly advantage and selfish pleasures are put in the other scale; and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

So long as men disputed whether this god or that god was the true one, or whether the soul went to this place or that one after death, you, the clergy, understood the question, and had arguments at hand to influence opinion—by syllogism or torture, as the case might require; but now it is the existence of any such being as God, at all, or of any kind of immortal spirit, that is questioned or denied. Science invents new theories of the Universe which contemptuously ignore the existence of any god; moralists establish theories of ethics and social life in which the non-existence of a future life is taken for granted; in physics, in psychology, in law, in medicine, the one thing needful in order to entitle any teacher to a hearing is that no reference whatever should be contained in his ideas either to a Providence, or to a soul. The world is being rapidly brought to the conviction that God is a mythical conception, which has no foundation in fact, or place in Nature; and that the immortal part of man is the silly dream of ignorant savages, perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. In

the face of all these things the clergy stand in this age dumb and powerless. The only answer which the Church knew how to make to such "objections" as these, were *the rack and the faggot;* and she cannot use that system of logic *now*.

It is plain that if the God and the soul taught by the churches be imaginary entities, then the Christian salvation and damnation are mere delusions of the mind, produced by the hypnotic process of assertion and suggestion on a magnificent scale, acting cumulatively on generations of mild "hysteriacs." What answer have you to such a theory of the Christian religion, except a repetition of assertions and suggestions? What ways have you of bringing men back to their old beliefs but by reviving their old habits? "Build more churches, say more prayers, establish more missions, and your faith in damnation and salvation will be revived, and a renewed belief in God and the soul will be the necessary result." That is the policy of the churches, and their only answer to agnosticism and materialism. But your Grace must know that to meet the attacks of modern science and criticism with such weapons as assertion and habit, is like going forth against magazine guns, armed with boomerangs and leather shields. While, however, the progress of ideas and the increase of knowledge are undermining the popular theology, every discovery of science, every new conception of European advanced thought, brings the 19th century mind nearer to the ideas of the Divine and the Spiritual, known to all esoteric religions and to Theosophy.

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than that under which they are presented in the doctrines of their church. The savage calls the missionary an Atheist, because he does not carry an idol in his trunk; and the missionary, in his turn, calls everyone an Atheist who does not carry about a fetish in his mind; and neither savage nor Christian ever seem to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of "God" is much more applicable. It is doubtful whether the churches take more pains to prove Christianity "true," or to prove that any other kind of religion is necessarily "false"; and the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life—a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe, and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine

caprice and Divine injustice the foundations of their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice. The last place where men would now look for help from the evils and miseries of life is the Church, because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediæval state of mind, can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe He does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for to-day—a "clergy" that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control, that mark our modern civilization, unite their voices in one tremendous cry, and answer—NO!

What is the meaning of the reaction against materialism, the signs of which fill the air to-day? It means that the world has become mortally sick of the dogmatism, the arrogance, the self-sufficiency, and the spiritual blindness of modern science—of that same Modern Science which men but yesterday hailed as their deliverer from religious bigotry and Christian superstition, but which, like the Devil of the monkish legends, requires, as the price of its services, the sacrifice of man's immortal soul. And meanwhile, what are the Churches doing? The Churches are sleeping the sweet sleep of endowments, of social and political influence, while the world, the flesh, and the devil, are appropriating their watchwords, their miracles, their arguments, and their blind faith. The Spiritualists—oh! Churches of Christ—have stolen the fire from your altars to illumine their séance rooms; the Salvationists have taken your sacra-

mental wine, and make themselves spiritually drunk in the streets; the Infidel has stolen the weapons with which you vanquished him once, and triumphantly, tells you that "What you advance, has been frequently said before." Had ever clergy so splendid an opportunity? The grapes in the vineyard are ripe, needing only the right labourers to gather them. Were you to give to the world some proof, on the level of the present intellectual standard of probability, that Deity—the immortal Spirit in man—have a real existence as facts in Nature, would not men hail you as their saviour from pessimism and despair, from the maddening and brutalizing thought that there is no other destiny for man but an eternal blank, after a few short years of bitter toil and sorrow?—aye, as their saviours from the panic-stricken fight for material enjoyment and worldly advancement, which is the direct consequence of believing this mortal life to be the be-all and end-all of existence?

But the Churches have neither the knowledge nor the faith needed to save the world, and perhaps your Church, my Lord Primate, least of all, with the mill-stone of £8,000,000 a year hung round its neck. In vain you try to lighten the ship by casting overboard the ballast of doctrines which your forefathers deemed vital to Christianity. What more can your Church do now, than run before the gale with bare poles, while the clergy feebly endeavour to putty up the gaping leaks with the "revised version," and by their social and political deadweight try to prevent the ship from capsizing, and its cargo of dogmas and endowments from going to the bottom?

Who built Canterbury Cathedral, my Lord Primate? Who invented and gave life to the great ecclesiastical organization which makes an Archbishop of Canterbury possible? Who laid the foundation of the vast system of religious taxation which gives you £15,000 a year and a palace? Who instituted the forms and ceremonies, the prayers and litanies, which, slightly altered and stripped of art and ornament, make the liturgy of the Church of England? Who wrested from the people the proud titles of "reverend divine" and "Man of God" which the clergy of your Church so confidently assume? Who, indeed, but the Church of Rome! We speak in no spirit of enmity. Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for our mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion, it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself.

The Church of England, to use a homely simile, is like a train running by the momentum it acquired before steam was shut off. When it left the main track, it got upon a siding that leads nowhere. The train has nearly come to a standstill, and many of the passengers have left it for other conveyances. Those that remain are for the most part aware that they have been depending all along upon what little steam was left in the boiler when the fires of Rome

were withdrawn from under it. They suspect that they may be only playing at train now; but the engineer keeps blowing his whistle and the guard goes round to examine the tickets, and the brakesmen rattle their brakes, and it is not such bad fun after all. For the carriages are warm and comfortable and the day is cold, and so long as they are tipped all the company's servants are very obliging. But those who know where they want to go, are not so contented.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once—saying to the Roman Catholics "Reason!" and to the Sceptics "Believe!" It was by adjusting the force of its two-faced blowing, that it has managed to keep itself so long from falling off the fence. But now the fence itself is giving way. Disendowment and disestablishment are in the air. And what does your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centres of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about "things of Heaven" than they do themselves.

But the Church of England, it is said, has become so liberal that all ought to support it. Truly, one can go to an excellent imitation of the mass, or sit under a virtual Unitarian, and still be within its fold. This beautiful tolerance, however, only means that the Church has found it necessary to make itself an open common, where every one can put up his own booth, and give his special performance if he will only join in the defence of the endowments. Tolerance and liberality are contrary to the laws of the existence of any church that believes in divine damnation, and their appearance in the Church of England is not a sign of renewed life, but of approaching disintegration. No less deceptive is the energy evinced by the Church in the building of churches. If this were a measure of religion what a pious age this would be! Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head. But did Jesus tell you, your Grace, that religion lay not in the hearts of men, but in temples made with hands? You cannot convert your piety into stone and use it in your lives; and history shows that petrifaction of the religious sentiment is as deadly a disease as ossification of the heart. Were churches, however, multiplied a hundredfold, and were every clergyman to become a centre of philanthropy, it would only be substituting the work that the poor require from their fellow men but not from their spiritual teachers, for that which they ask and cannot obtain. It would but bring into greater relief the spiritual barrenness of the doctrines of the Church.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain

to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house, that they think He will surely never return. But He told you He would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not! Were the Churches themselves not carried away in the flood of negation and materialism which has engulfed Society, they would recognize the quickly growing germ of the Christ-spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognize there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion, and the lamp by which the Theosophists of all times have endeavoured to guide their steps along the narrow path that leads to salvation—the path which is trodden by every incarnation of *Christos* or the *Spirit of Truth*.

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and plaints which we lay at the door of dogmatic Christianity. We, a handful of humble individuals, possessed of neither riches nor worldly influence, but strong in our knowledge, have united in the hope of doing the work which you say that your MASTER has allotted to you, but which is so sadly neglected by that wealthy and domineering colossus—the Christian Church. Will you call this presumption, we wonder? Will you, in this land of free opinion, free speech, and free effort, venture to accord us no other recognition than the usual *anathema*, which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers; and that the coming year, 1888, will witness the stretching out to us of the hand of Christians in fellowship and goodwill? This would only be a just recognition that the comparatively small body called the Theosophical Society is no pioneer of the Anti-Christ, no brood of the Evil one, but the practical helper, perchance the saviour, of Christianity, and that it is only endeavouring to do the work that Jesus, like Buddha, and the other "sons of God" who preceded him, has commanded all his followers to undertake, but which the Churches, having become dogmatic, are entirely unable to accomplish.

And now, if your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But—"SILENCE GIVES CONSENT."

REVIEWS

Thirty Years of Psychical Research, Being a Treatise on Metapsychics, by Charles Richet, Ph.D., Translated from the French by Stanley De Brath (The Macmillan Company, 1923).

This honest and able book has many virtues, but the best thing in it, and by far the most attractive, is the unconscious self-portraiture of the heart and spirit of Charles Richet himself. Eminent for a generation, the author of many works of authority and widely varied learning, he has undertaken to seek and to tell the truth, the whole truth and nothing but the truth, concerning psychical research; and he has done it in the teeth of every prejudice of a strong and able and highly cultivated intelligence. He hates the whole thing, yet his intellectual honesty constrains him. He investigates, he records, he analyzes with groaning and travail of spirit, breaking forth in protest and lamentation at regular intervals throughout the book.

"Spiritualists have blamed me," he writes, "for using this word 'absurd'; and have not been able to understand that to admit the reality of these phenomena was to me an actual pain; but to ask a physiologist, a physicist, or a chemist to admit that a form that has a circulation of blood, warmth, and muscles, that exhales carbonic acid, has weight, speaks and thinks, can issue from a human body is to ask of him an intellectual effort that is really painful.

"Yes, it is absurd; but no matter—it is true" (page 544).

And take the honesty, the simplicity, the real openness of mind, of such a passage as this:

"In my humble opinion proof of survival has not been given by subjective metapsychics, but I hasten to add that a near approach to that proof has been made. If proof of surviving consciousness could have been given it would have been given.

"Can such proof be given? I really do not see what better arguments can be furnished than the cases of George Pelham and Raymond Lodge; and I cannot imagine any experiments that would be more decisive or any observations that would carry more weight.

"Truth to tell—and one must be cautious in denial as in assertion—some facts tend to make us believe strongly in the survival of vanished personalities. Why should mediums, even when they have read no spiritualist books, and are unacquainted with spiritualist doctrines, proceed at once to personify some deceased person or other? Why does the new personality affirm itself so persistently, so energetically, and sometimes with so much verisimilitude? Why does it separate itself so sharply from the personality of the medium? All the words of powerful mediums are pregnant, so to say, with the theory of survival. These are semblances, perhaps, but why should the semblances be there?

"These hesitations must be forgiven me. On the threshold of a mystery we may well be troubled and decline to use trenchant words and peremptory phrases in ludicrous contrast with our inner painful uncertainty" (page 614).

One feels that there is more spirituality and faith in these honest doubts than in all the acclamations of partisans.

One may find genuine amusement in the way Richet's mind groans, not only at ideas but also at certain words:

"The term 'psychometry' (soul-measurement) is so detestable that we cannot retain it in scientific language" (page 177). Richet proposes a substitute, "pragmatic cryptesthesia," which appeals to him as winsome and mellifluous. He rarely misses a chance to rail at what he calls

theosophy, and the word "occult" he cannot stomach at all; in the literal sense, as he makes abundantly clear, it gives him a pain. So he uses instead the Greek word "kryptos," which means exactly the same thing, "hidden."

These little outbreaks are a charm and a delight to students of Theosophy, who attach a definite meaning to the word "occult"; they add an attraction to a book that is full of strong intelligence, sterling honesty and a sincerity in the best sense religious.

To one thing, however, we must take exception. To repeat slanders against a dead woman, of whom he knows absolutely nothing, falls short of intellectual integrity. Does M. Richet realize that, when Hodgson was supposed to be "investigating" Madame Blavatsky in Madras, Madame Blavatsky herself was in Europe, five thousand miles away? Or was Hodgson exercising the power of cryptesthesia, or telekinesis? For this was surely "action at a distance." Richet realizes and insists that, in another "investigation," Hodgson was crassly wrong. Would it not have been wiser to have omitted the gratuitous slur on Madame Blavatsky, twice repeated, which is a real blot on these honest pages?

The pathetic fact is that he so completely echoes many of the views held by Madame Blavatsky, and announced by her years before he began to investigate, if we are to take the "Thirty Years" literally. Take a single sentence: "I would rather accept the 'new Jerusalem,' with its streets paved like the show windows of a jeweller's shop, than find consolation in the heartless doctrine of the Spiritualists." It is taken from *The Key to Theosophy* (page 149). If M. Richet will read this book with a sincere heart, he will find in it an intellect as honest as his own. He owes at least this reparation to a dead woman whom he has ignorantly slandered.

C. J.

Alchemy: Ancient and Modern, by H. Stanley Redgrove; William Rider & Son, Ltd., London, 1922.

This interesting book professes to be "A brief account of the alchemistic doctrines and their relations, to mysticism on the one hand, and to recent discoveries in physical science on the other hand; together with some particulars regarding the lives and teachings of the most noted alchemists." But the author really has little to contribute regarding the mystical side of mediæval alchemy, and the principal interest of the book consists in the striking resemblances which he finds between the alchemical and the modern chemical theories as to the constitution of matter. Mr. Redgrove also seems actuated by an ardent desire to see justice done to Paracelsus, Van Helmont and others, who made real and definite contributions to applied chemistry for which they have seldom been given any credit. The following quotations will give some idea of the calibre of the book.

"The alchemists postulated the essential unity of the Cosmos. Hence, they held that there is a correspondence or analogy existing between things spiritual and things physical, the same laws operating in each realm. . . . They held that the metals are one in essence, and spring from the same seed in the womb of nature, but are not all equally matured and perfect, gold being the highest product of Nature's powers. In gold, the alchemist saw a picture of the regenerate man, resplendent with spiritual beauty . . . ; whilst he regarded lead—the basest of the metals—as typical of the sinful and unregenerate man. . . . We are told that the Philosopher's Stone, which would bring about the desired grand transmutation, is of a species with gold itself and purer than the purest; understood in the mystical sense this means that the regeneration of man can be effected only by Goodness itself—in terms of Christian theology, by the Power of the Spirit of Christ" (pages 10–11). Through all the metals, from the one seed, Nature, according to the alchemists, works continuously up to gold; so that in a sense, all other metals are gold in the making. . . . The alchemist strove to assist Nature in her gold-making. The pseudo-Geber taught that the imperfect metals were to be perfected or cured by the application of "medicines." The supreme medicine, which is the Philosopher's Stone, "is not infrequently identified with the essence of all things or Soul of the World" (page 31). Many held the opinion, "that the Philosopher's Stone consists of philosophical sulphur and mercury combined so as to constitute a perfect unity." "As says Helvetius . . . Every earthly body . . . is the habitation of that celestial spirit, which is its principle of life or

growth. The secret of Alchemy is the destruction of the body, which enables the Artist to get at, and utilize for his own purposes, the living soul" (page 32).

Coming down to our own times, Mr. Redgrove gives a lucid exposition of the most recent speculations on the ultimate structure of matter. He shows how the elements of Dalton's hypothesis, Oxygen, Hydrogen, Iron, and the rest, may no longer be regarded as the necessary final states of substance, but that they seem in reality to be all composed of variously balanced positive and negative charges of electricity. The electron theory literally "takes the stuffing" out of matter, for it testifies that inertia, long supposed to be the one characteristic property of matter, is a function of the velocity of an electron. Again, the electron theory supports the ancient doctrine, "that out of the One Thing all material things have been produced by adaptation or modification; and there appears to be some resemblance between the concept of the electron and that of the seed of gold, which seed, it should be borne in mind, was regarded by the alchemists as the common seed of all metals" (page 114).

If the chemical elements be nothing but unstable forms of the Cosmic Illusion, it follows that transmutation is always possible. In fact the radioactive elements are undergoing a constant spontaneous change, and Sir William Ramsay seems to have guided this process by transforming radium emanation into neon,—"*the first case of transmutation of which conclusive evidence is put forward*" (page 131). As to the reputed alchemical transmutations, Mr. Redgrove suspends judgment, although he admits their possibility. "If there be one method whereby the metals may be transmuted, there may be other methods. And it is not altogether an easy task to explain away the testimony of eminent men such as were Van Helmont and Helvetius" (page 82).

The chapter on the lives of the great alchemists is not altogether satisfactory, in spite of the author's evident effort to be fair to all. The fact remains that the greatest of the alchemists were students of occultism and, as Mr. Redgrove says, their "Alchemy had its origin in the attempt to apply, in a certain manner, the principles of Mysticism to the things of the physical plane." Because of his emphasis on the physical side of their knowledge, he sometimes misses the point. Thus he is unjust to Cagliostro, and he underestimates the metaphysical value of the speculations of Paracelsus. But even so his spirit is remarkably liberal and generous, and he has collected many quotations of great value and interest from original alchemical works, which are by no means easy to obtain. S. L.

QUESTIONS AND ANSWERS

QUESTION NO. 290.—*Ought one to give to beggars on the street, not knowing whether they are worthy or not? By not giving, may one not incur a karmic debt which must be discharged by suffering in this life or a future one? On the other hand, by giving, may one not possibly be helping an unworthy man to descend farther into his evil courses?*

ANSWER.—The second part of the question suggests the impossibility of giving a definite and comprehensive answer to the first part. Of course, there are times when one should give and times when one should not give. It all depends upon the *real* need of the beggar; but to discern that real need, we must have the faculty of true clairvoyance, and since most of us do not possess this faculty we can only guess. This much seems certain, that to give always would be as wrong as never to give at all.

However, there is another side to the question. One should always be *ready* to give, not because one is afraid of incurring a karmic debt, but because of compassion. One must be ready to give as one soul to another soul, and giving does not necessarily mean giving money. Indeed, many persons are in the habit of never giving money except under extraordinary circumstances. Whenever possible, they try to find work for the beggar or they give him the address of a mission or other place where he may have a new opportunity to get on his feet again.

S. L.

ANSWER.—It was once suggested to me that the real test regarding this question is, "In what spirit do I make the gift to the beggar?" If I have a picture of myself as an almsgiver, noble and charitable, such a gift would be bad. If I have a trace of the attitude of the Pharisee, "Thank God I am not as other men," again the gift would be bad. If I give to soothe a realization that something is wrong in the world, and therefore wrong in me, the gift is bad. If I have the right to use my time and the right to take money (which may be needed by those for whom I am immediately responsible,) to make a careful diagnosis of the beggar's particular case, it may be that I shall determine that he needs temporary alleviation. Then I shall not be confirming him in his sin if I make the gift, provided that I make this matter of momentary alleviation a part of a definite plan to help him to self-respect. In these circumstances perhaps the gift is right. I have known, however, of men who gave to beggars from a conscious sense of personal humility, and as an act of thanksgiving for the Master's care, with vivid realization that if it were not for the Master's guidance, the giver himself would be as the beggar is on the outer plane. Furthermore, such men may have the wholesome tonic of the realization that it is entirely possible that each of us is a pitiable and even diseased beggar—slothful as well as loathsome—on the spiritual plane. In that case, we may perhaps make the gift as an "act of contrition with resolution," which resolution will cause us to rise in our spiritual manhood, as we must wish that the beggar himself will rise.

G. W.

ANSWER.—The act of giving or of not giving is in itself perfectly colourless and has no Karma so far as the giver is concerned. That which has the Karma is the motive with which

he gives or abstains from giving, and the feelings or thoughts with which he does it. Two men pass the same beggar; one, thinking him worthy, does not give because he wishes to buy something for himself with his money. The other, thinking him unworthy, gives because he too wishes to buy something for himself, to wit, immunity from "bad Karma," even though it do harm to the beggar. Obviously both incur the Karma of selfishness, but the selfishness of the first was at least honest.

Or again; two men pass the same beggar. One, thinking him deserving, gives at some personal sacrifice. The second, though filled with compassion and desiring to give, does not do so because he is convinced it will do harm. The Karma of both, as a result, may be the same, the Karma that follows doing what we think right at personal sacrifice. Sometimes the sacrifice required may be that of the time and trouble required to find out whether or not the beggar be deserving.

J. F. B. M.

QUESTION NO. 291 (*Continued from Question 268*).—*When one is conscious of a number of faults all of which seem to need immediate correction, ought one to concentrate on the one that seems to be the most serious, letting the others go for the time being, or should one make an effort to overcome every fault that one can see? It does not seem right to let any fault that I can see go on, and yet when I try to work on so many I get nowhere.*

ANSWER.—This would seem to be one of those questions to which it is difficult to give a general answer, because the problem may differ with each individual.

But two or three general ideas may be helpful. For example, if we take ignorance of mathematics, or of languages, as representing a fault, do we try to learn all mathematics, or all languages, at the same time. Do we not rather begin with one simple thing, the multiplication table, or the first declension or conjugation? This does not mean that we cannot study two or more languages in different hours on the same day; or that we cannot begin arithmetic and geometry on the same day. It means simply that we organize our difficulties and the ways of meeting them.

Again, if it be true that all faults are, in one way or another, expressions of self, will not the resolute effort to conquer one fault, at the same time abate other faults, because it abates the domination of self? Is there not already available a large amount of ordered experience directed to this problem, which must have confronted everyone seeking self-improvement, through all history? It would seem to be a case where personal counsel would be helpful.

J.

ANSWER.—It is said that Huxley always shut up a book, refusing to read any further, if he came across the word "polarity." In so far as his mind was materialistic, Huxley may have been right. Yet it might seem worth while for a student of Theosophy anxious to put his studies to practical, willed efforts, to consider this very question of polarity.

If one were "to concentrate on the one (fault) that seemed to be the most serious," it would be dangerous. In Mr. Griscom's "Elementary Articles" it will be recalled that he constantly emphasized the need of concentrating upon the opposite virtue, and warned against a negative attitude, and, therefore, a dangerous attitude, in concentrating on the fault. It would seem that the right course might be to use this very process of changing our polarity.

Just what is the basic, the impelling, motive or desire behind all the faults? What is the opposite virtue? What quality should I like to develop to manifest that virtue? How may I change the polarity of my motive or desire?

The next stage might be to recognize the entire literalness of the statement that we can do nothing without our Master's aid; is not the next step then to ask his aid?

We shall realize how little we can do, but we can at least do something, as an expression and manifestation of our change in polarity toward love of him and a desire for discipleship. We can take our faults, and better yet, take a single fault, as an offering or sacrifice to him, making it what the Western mystics call "An act of love" and also "An act of gratitude." To make

positive our attitude toward the selected fault, we should concentrate upon the basic virtue every time we seek to overcome it, and we should do this as an act of love, and also it would be wise to make it an offering to the Master, saying as simply as a child, "Please take this, O Master."

Would not this course, which is a summing up of the processes advised by so many of the writers on discipleship, be the forging of a link with the Universal? Should we not find the power of the whole Universe behind us? Would not the great current of the Love that dominates the Universe sweep down through the connection we have thus extended upward, and, in time, burn out all the faults? The whole test would seem to lie in our attitude, and in the energy with which we made our effort of conscious sacrifice and conscious gift to our Master.

W.

QUESTION NO. 292.—*I have been told that one should not have recourse to occult measures for one's own material benefit. Would the use of the Coué method, with its mantram, "Every day in every way" etc., to get relief from any form of disease be regarded as occult in this sense?*

ANSWER.—It is "spiritual powers" that are not to be used for one's own material benefit; the personality is not to be allowed to steal for its own use the powers of the soul, which should be used for the purposes of the soul. "Occult," that is hidden—or not understood—powers, may or may not be spiritual powers. The power used when "Every day, in every way" is repeated may be simply the power that results from taking a positive instead of a negative attitude. A mood of depression can often be dispelled by rapid physical motion, a brisk walk for instance. In the same way, forcing one's self to repeat, "Every day" may make the will positive to that extent and dissipate by that much the illness, often as psychic in origin as the mood of depression.

Whether or not it is right to use that mantram must depend on the individual case and the motive with which it is done. If one does not believe it to be true, it is hard to see how lying to oneself can be any more productive of good in the end than any other form of lying. If, on the other hand, one believes it to be true, and desires health from a good motive—say in order to do one's work in the world—then the constant repetition of that truth would seem to be proper and most helpful. Perhaps the best way is to insist to ourselves that we shall always be given health enough to do the work we are wanted to do. That work may be outer activity, or the quiet cheerful endurance of physical ill-health. It may be that we are wanted to acquire qualities that can only be obtained through physical suffering.

J. F. B. M.

ANSWER.—We cannot do anything without using occult powers, but we must learn to use these powers consciously, and we must develop our moral nature until we desire to use them to their proper ends. The proper end and aim of divine powers is not the comfort of the personal nature.

It is foolish, it is dangerous, to try to hypnotize ourselves with mechanically repeated formulas, and it actually tends to embed us in that from which we seek to escape. Coué's mantram seems to be an hypnotic formula inducing hypnosis very like that induced by fixedly looking at a bright light. Its repeated vibration would have mechanical potency, but it would be exclusively material. A mantram should be a conscious, constructive, and purifying effort of the Spiritual Will.

ST. C. B.

T·S·ACTIVITIES

NOTICE OF CONVENTION

THE THEOSOPHICAL SOCIETY

To the Branches of The Theosophical Society:

1. The Annual Convention of The Theosophical Society will be held at 64 Washington Mews, New York, on Saturday, April 26th, 1924, beginning at 10:30 A.M.

2. Branches unable to send delegates to the Convention are *earnestly requested* to send proxies. These may be made out to the Secretary T. S., or to any officer or member of the Society who is resident in New York or is to attend the Convention. These proxies should state the number of members in good standing in the Branch.

3. Branch Secretaries are asked to send their annual reports to the Secretary T. S. These reports should cover the significant features of the year's work and should be accompanied by a complete list of officers and members, with the full name and address of each; also a statement of the number of members gained or lost during the year; also a record of the place and time of Branch meeting. These reports should reach the Secretary T. S. by April 1st.

4. Members-at-large are invited to attend the Convention sessions; and all Branch members, whether delegates or not, will be welcome.

5. Following the custom of former years, the sessions of the Convention will begin at 10:30 A.M. and 2:30 P.M. At 8:30 P.M. there will be a regular meeting of the New York Branch of the T. S., to which delegates and visitors are cordially invited. On Sunday, April 27th, at 3:30 P.M., there will be a public address, open to all who are interested in Theosophy.

ISABEL E. PERKINS
Secretary, The Theosophical Society.
P. O. Box 64, Station O, New York.

February 15th, 1924.

Phil 29.2

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Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.